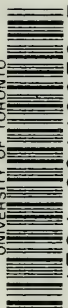


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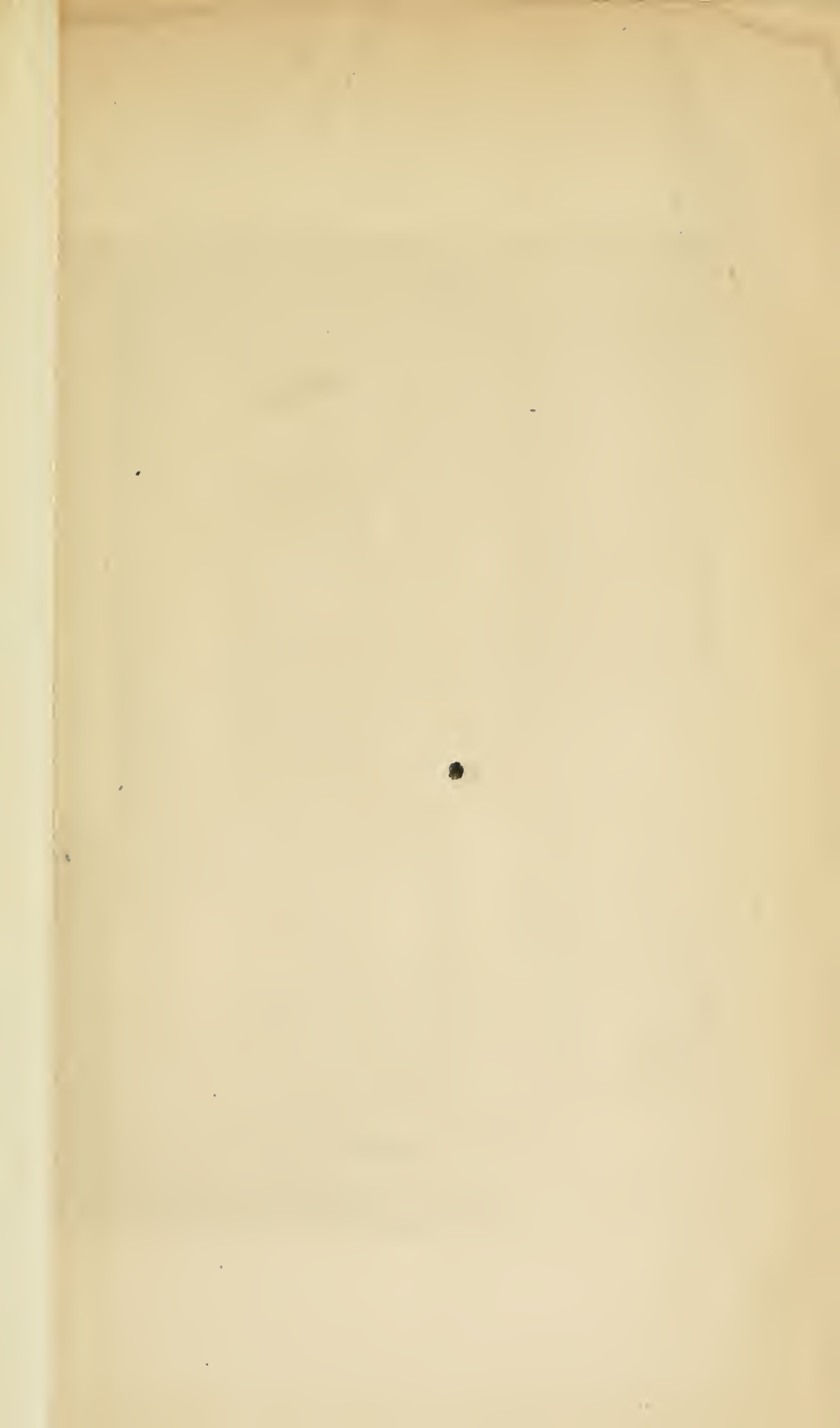
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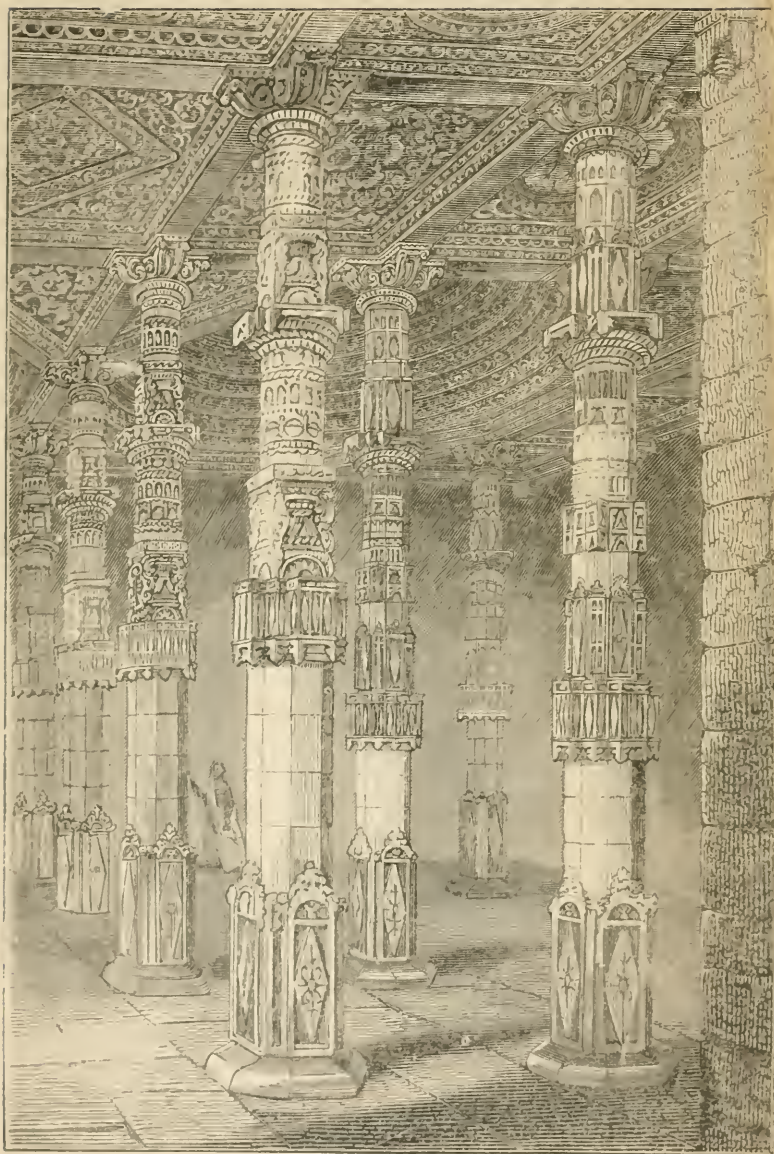


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A Jain Temple at Ajmer supposed to have been built before the Christian Era.

HISTORIC INCIDENTS  
AND  
LIFE IN INDIA.

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THE INFORMATION CONTAINED IN THIS VOLUME HAS BEEN COLLECTED BY  
PERSONAL RESEARCH AND EXTENSIVE TRAVEL IN INDIA AND  
BY COMPILATION FROM AUTHENTIC SOURCES.

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Revised Edition.

BY CALEB WRIGHT AND J. A. BRAINERD.

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ILLUSTRATED BY NUMEROUS ENGRAVINGS.

CHICAGO:  
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1867.

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## PREFACE.

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INDIA, by a long series of remarkable events, has become a land of great interest, not only to the philosopher and statesman, but to the general reader. The inhabitants of no other country can boast of antiquity more remote, of historic incidents more important, or of warriors, statesmen, and poets more renowned. The modern scholar and antiquarian can revel in the abundance of the literary works of India written thousands of years ago, in a language which excels all others in perfection and refinement. Among these are poems containing four hundred thousand lines, while the longest poem in the English language contains less than eleven thousand.

The conquest of India by a European power, and the recent thrilling events of the Sepoy mutiny, have excited a general desire to know more of the history, manners, customs, and superstitions of the various ancient and peculiar races which inhabit that portion of the world. To furnish such information in an attractive and at the same time in a condensed form, is the object of this volume. In its preparation, brevity, clearness, and vivacity of style have been carefully studied, and numerous pictorial illustrations have been introduced, which convey to the mind, in a pleasing and impressive manner, much information which could not be communicated without their aid. As the subject matter has been collected by extensive travel in India, and as the illustrations have been engraved from drawings taken on the spot, the volume is presented to the reading public with the confident expectation that it will be found to possess the merit of accuracy and truthfulness.

J. A. BRAINERD.





# CONTENTS.

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## CHAPTER I.

	PAGE
India from the Earliest Times regarded with Great Interest. . . . .	17
Its Extent, Climate, and Population. . . . .	18
Its Annexation to England — Ornaments — Costumes. . . . .	19
Food — Peculiar Customs at Meals — Habitations. . . . .	20
Seclusion of Females — Domestic Chapels. . . . .	21
Modes of Travelling — Choultries, or Inns. . . . .	22
Attachment to Ancient Customs — Illustrative Anecdote. . . . .	23
Villages and Village Government — Ownership of Lands. . . . .	24
The Shasters — Their Antiquity — Subjects of which they treat. . . . .	25
Abstract of Portions of the Ramayan. . . . .	28
How the Events of the Ramayan are regarded by Hindus. . . . .	33
A Temple where 1500 Monkeys are maintained and worshipped. . . . .	33
Reverence for, and Anecdotes of, Monkeys. . . . .	34
Creation of Man, and Institution of Caste. . . . .	36
Incidents illustrating the Influence of Caste. . . . .	37
Brahminical Shrewdness — Sitting in Dherna. . . . .	40
A Priest sitting in Dherna commits Murder and Suicide. . . . .	41
Great Excitement in Benares, caused by a Tax on Houses. . . . .	42
Three Hundred Thousand of its Inhabitants sit in Dherna. . . . .	43
The Tax repealed, and Confidence restored. . . . .	44
The Hindus a Religious People — 330,000,000 of Gods. . . . .	45
Character of the Gods portrayed by Extracts from the Shasters. . . . .	45
Horrid Forms of the Images by which they are represented. . . . .	51
Kali's Thirst for Blood — Her Delight in Human Sacrifices. . . . .	53
The Secret Society of Thugs instituted by Kali. . . . .	53

## CHAPTER II.

Hindu Festivals and their Influence upon the People. . . . .	55
Scene at a Festival in honor of Ganesa. . . . .	55
Dancing Girls — Their Costume and Mode of Dancing. . . . .	56
Specimen of their Songs. . . . .	56
Dancing Girls united in Wedlock to Idols. . . . .	57
Communities of Dancing Girls. . . . .	57
Ba-yees, or Dancing Boys. . . . .	58
The Great Temple of Juggernaut at Puri. . . . .	58
Car Festival of Juggernaut. . . . .	59
Immense Multitudes of Pilgrims. . . . .	59
Personal Appearance of Juggernaut — His Wardrobe. . . . .	60
The three principal Idols placed upon three huge Cars. . . . .	61
An Assemblage of Fifty Thousand Beggars. . . . .	62
Drawing of the Idol Cars. . . . .	63
A boisterous and terrific Midnight Scene. . . . .	64

## CHAPTER III.

Origin of the Goddess Durga, as related in the Shasters. . . . .	66
Preparations for the Durga Festival in Calcutta. . . . .	69
Manufacture of Idols. . . . .	70
Consecration of Idols. . . . .	71
Every House converted into a Temple. . . . .	73
Structure of Houses — Decorations and Illuminations. . . . .	73
Ceremonials of Worship. . . . .	74
Musicians — Dancing Girls — Carousals. . . . .	75
Presentation of Offerings to the Idols. . . . .	75
Immense Value of the Offerings. . . . .	76
Offerings of Animals to be sacrificed. . . . .	77
Sixty-five Thousand Animals offered by one Person. . . . .	78
Manner of sacrificing the Animals. . . . .	78
The Heads and the Blood presented to the Idol. . . . .	79

Disposal of the Flesh of the Animals. . . . .	79
Antics and Revels of the Worshippers. . . . .	80
The Goddess sent back to her Native Heaven. . . . .	81
Numerous Festive Processions. . . . .	82
The Images of Durga thrown into the Ganges. . . . .	82
A vast and tumultuous Assemblage. . . . .	83
The Charak Festival. . . . .	83
Swinging Machines and Hook Swinging. . . . .	84
Dancing with Naked Feet upon Fire. . . . .	85
Other cruel Modes of Worship. . . . .	85
Vast Multitudes of Worshippers. . . . .	87
Numerous Processions of Devotees. . . . .	88
Pageants and Pantomimic Performances. . . . .	89
Arrival at the celebrated Temple of Kali-Ghat. . . . .	89
Offerings of Money to the Idol. . . . .	90
Scenes of Cruelty and Confusion. . . . .	91
Numerous Modes of Self-inflicted Torture. . . . .	92
The Mohurram Festival. . . . .	94
Its Origin — Scenic Representations. . . . .	95

## CHAPTER IV.

The Ganges — Its Islands and their Inhabitants. . . . .	97
Form of Prayer addressed to the Ganges. . . . .	98
The Sick carried to the Ganges. . . . .	99
They cannot legally be restored to Health. . . . .	100
The Dead thrown into the Ganges. . . . .	101
Its Waters used for Culinary Purposes. . . . .	101
Pilgrimages to the Ganges — Tragic Scene at Hurdwar. . . . .	102
Festival at Allahabad, and Scenes witnessed there. . . . .	102
Religious Suicides — Novel Offering. . . . .	104
Benares, the Holy City of the Hindus — Its Temples. . . . .	105
Offerings to the Souls of the Departed. . . . .	106
Pilgrim Tax — Religious Marriage of Animals. . . . .	107
The Sacred Ox — Evil Spirits. . . . .	108
Infants offered to Evil Spirits — Dreams — Visions. . . . .	109

Witchcraft — Trial by Ordeal. . . . .	110
Duties of Hindu Wives to their Husbands. . . . .	111
Laws respecting Women. . . . .	112
Condition of Women — Widows. . . . .	113

## CHAPTER V.

Gautama, the Founder of Buddhism — Legend from the Shasters. . . . .	115
Mendicity supposed to be Meritorious. . . . .	122
Mendicants who assume the Manners of Milkmaids. . . . .	122
A Sect of Mendicants worshipped as Gods — Anecdote. . . . .	123
A Devotee who had been standing Eight Years. . . . .	124
Merit of repeating the Names of the Gods — Anecdote. . . . .	124
Devotees who keep their Arms constantly elevated. . . . .	125
Painful and Laborious Modes of Pilgrimage. . . . .	126
The Souls of the Departed divided into Five Classes. . . . .	127
Hospitals for Animals, Reptiles, and Insects. . . . .	128

## CHAPTER VI.

Secret Society of Thugs — Assassins and Robbers by Profession. . . . .	129
The Legend by which they prove their Right to murder. . . . .	130
Additional Proofs from Ancient Sculptures at Ellora. . . . .	132
The Corpses of their Victims disposed of by the Goddess Kali. . . . .	134
Loss of her Services as Sextoness. . . . .	135
The Pickaxe with which the Thugs dig Graves. . . . .	135
Remarkable Superstitions respecting the Pickaxe. . . . .	136
Swearing by the Pickaxe, the most binding of Oaths. . . . .	139
Gangs of Thugs — Their Numbers and Stratagems. . . . .	140
Manner in which they strangle their Victims. . . . .	142
Precautions taken to guard against Discovery or Surprise. . . . .	143
Mutilation of the Dead — Its Object. . . . .	144
Division of the Booty — One Share for Religious Purposes. . . . .	145
Secret Signs and Phrases. . . . .	145
Probable Number of Persons strangled by Thugs. . . . .	146
The Profession of Thuggee hereditary. . . . .	146



An Affecting Incident related by a Thug. . . . .	148
The Thugs guided in all their Proceedings by Omens. . . . .	150
Omens the Mandates of the Goddess Kali — Good and Bad Omens. . . . .	150
Mohammedan Thugs. . . . .	151
Conversation with Thug Prisoners. . . . .	151
Measures taken for the suppression of Thuggee. . . . .	156

## C H A P T E R   V I I .

The Hindus and the Aborigines of India. . . . .	157
The Aborigines driven to the Hills and Mountains. . . . .	158
Oppressive Laws relative to the Aborigines. . . . .	159
Domestic Habits and Degradation of the Pariahs. . . . .	159
Number and General Character of the Aborigines. . . . .	160
The Shánárs — Their Occupation. . . . .	161
Manner and Object of climbing the Palmyra Palm. . . . .	162
Persons who die a Violent Death supposed to become Demons. . . . .	163
Diseases supposed to be inflicted by Evil Spirits. . . . .	163
Exorcism of Evil Spirits — Fantastic Costumes — Music. . . . .	164
Demon Dances — The Dancer deified — Sacrifices to Demons. . . . .	165
Demons of Recent Origin — The Tudas. . . . .	166
Their Personal Appearance and Domestic Habits. . . . .	167
Food — Lactariums — Sacred Groves — Priests. . . . .	168
Worship of Bells — Sacred Herds — Dying Requests. . . . .	169
Funeral Ceremonies, Processions, and Sacrifices. . . . .	170
The Scape Calf — Funeral Pile. . . . .	171
Personal Appearance and General Character of the Khonds. . . . .	172
Their Ideas respecting the Creation of the Earth and of Man. . . . .	173
Primeval State — Introduction of Sin and Death. . . . .	174
Contentions between the God Boora and his Wife Tari — Sects. . . . .	175
Creation of Inferior Divinities. . . . .	176
The Four Souls of Man — Dinga, the Judge of the Dead. . . . .	177
Punishments inflicted by Dinga — Virtues and Vices. . . . .	178
Origin of Human Sacrifices — Forms assumed by the Gods. . . . .	179
Priesthood, and the Peculiar Manners and Customs of Priests. . . . .	180
Novel Method of ascertaining the Cause of Disease. . . . .	183

Festivals and Sacrifices — Form of Prayer. . . . .	184
Human Sacrifices. . . . .	186
Method of obtaining Human Victims. . . . .	187
Preparations for the Sacrifice — Address to Tari. . . . .	188
Feasting and Dancing — The Victim led to the Sacred Grove. . . . .	189
Form of Prayer for the increase of Wealth. . . . .	190
Dramatic Recitations of Historic Legends. . . . .	191
The Victim sacrificed, and his Flesh cut in Pieces. . . . .	195
Prayer for Riches as the Reward of the Sacrifice. . . . .	196
The Pieces of Flesh buried to render the Earth productive. . . . .	197
Various Modes of sacrificing Human Victims. . . . .	198
A Hymn addressed to the Gods. . . . .	198
Measures adopted to suppress Human Sacrifices. . . . .	199
Rescue of Two Thousand Persons intended for Sacrifice. . . . .	199
Female Infanticide — Great Political Influence of Females. . . . .	200
Remarkable Matrimonial Usages. . . . .	201
Superstitions and Customs which lead to Infanticide. . . . .	202
Female Infanticide among the Rajputs and Minas. . . . .	203
Exertions made to abolish Female Infanticide. . . . .	203
Personal Appearance and Domestic Habits of the Gonds. . . . .	204
The Bheels and Coolies Thieves and Robbers by Profession. . . . .	205
Their Domestic Habits and Religious Superstitions. . . . .	205
Personal Appearance of the Garrows — Their Dances. . . . .	207
Marriages — Religious Ceremonies — Funerals. . . . .	208
The Kookies — Traditions respecting their Origin. . . . .	209
Dwellings — Ornaments — Weapons — War Parties. . . . .	210
Heads of the Slain preserved — Marriages. . . . .	211
Adroitness in Stealing a Cardinal Virtue. . . . .	211
Their Divinities and Religious Ceremonials. . . . .	212
The Veddahs — Their Habitations and Food. . . . .	213
Division into Clans — Peculiar Mode of Barter. . . . .	214
Language — Marriages. . . . .	215
Religion and Religious Dances — A Legend. . . . .	216
Extreme Ignorance of the Veddahs. . . . .	217
Their Social Customs and General Character. . . . .	219
Successful Efforts to instruct and civilize them. . . . .	221

## CHAPTER VIII.

The Sepoy Mutiny — Startling Announcement. . . . .	224
Refusal to use the New Cartridges — Coercive Measures. . . . .	225
Mutiny at Barrackpore — Two of the Mutineers hung. . . . .	225
The Governor-General issues a Proclamation. . . . .	226
Mutiny of the 7th Oude Infantry. . . . .	226
Mutiny at Meerut, and Massacre of the Europeans. . . . .	227
Mutiny at Delhi, and Massacre of the Europeans. . . . .	227
Mutinies at Ferozepore and other Places. . . . .	228
Advance of Troops to Delhi. . . . .	229
Mutiny and Massacre of Europeans at Seetapore. . . . .	230
Mutinies and Massacres. . . . .	231
Mutiny and Massacre at Allahabad. . . . .	233
An Unequal and Desperate Conflict. . . . .	234
Mutiny at Fyzabad — Rebellion in Oude. . . . .	235
Lucknow besieged by Mutineers. . . . .	235
Defection of Troops at Lucknow — Mutinies. . . . .	236
Mutiny and Massacre at Jhansie. . . . .	237
Mutinies and Massacres. . . . .	238
Mutiny at, and Siege of, Cawnpore. . . . .	239
Treachery of Nana Sahib, and Massacre of Europeans. . . . .	240
Massacre of 150 European Women and Children at Cawnpore. . . . .	243
Mutinies and Massacres at Sealcote and other Places. . . . .	244
Sanguinary Battle near Agra — Mutinies and Murders. . . . .	245
General Havelock recovers Cawnpore — Scene of the Massacre. . . . .	246
Exemplary Punishment of Rebels. . . . .	247
Nana Sahib's Palace and Stronghold captured and burnt. . . . .	248
Mutiny at Dinapore — Relief of Lucknow by Havelock. . . . .	248
The Garrison withdrawn by Sir Colin Campbell. . . . .	249
Operations of the Army before Delhi. . . . .	250
The Storming of Delhi. . . . .	251
Pursuit of Insurgents — Mutiny at Jubbulpore. . . . .	253
Plot at Bombay — Condition of Rajputana. . . . .	254
Anarchy in Central India — Battle at Mehidpore. . . . .	255

Defection of Scindia's Troops. . . . .	256
Cawnpore taken and re-taken — Dispersion of Rebels. . . . .	257
Mutinies at Chittagong and Dacca — Nepaulese Troops. . . . .	258
Dispersion of Rebels — Proceedings at Lucknow. . . . .	259
Storming of Lucknow. . . . .	261
Siege and Capture of Jhansie. . . . .	262
Capture of Calpee, Konch, Kotah, and Bareilly. . . . .	263
Defeat of Rebels at Shahjehanpore and Nuwabgunge. . . . .	263
Gwalior taken and re-taken. . . . .	264
Condition of the Country — Rebels put to Flight. . . . .	265
Dissolution of the East India Company. . . . .	265
Proclamation of Queen Victoria to her Subjects in India. . . . .	266
Attack on Rampore — Defeat and pursuit of Bainie Madhoo. . . . .	266
Defeat of Tantia Topee, and other Rebel Chiefs. . . . .	267
The Rebels seek Shelter in Nepaul, and are pursued. . . . .	268
Cessation of Military Operations in Oude. . . . .	268
Pursuit, Capture, and Execution of Tantia Topee. . . . .	269
Portions of the Queen's Proclamation misunderstood. . . . .	270
Caste Prejudices respecting the Costume of the Shánár Women. . . . .	271
Day of Thanksgiving for the Success of British Arms in India. . . . .	272

## ENGRAVINGS.

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Interior of a Temple at Ajmer. . . . .	<i>Frontispiece.</i>
Hindu Family and Dwelling. . . . .	<i>opposite page</i> 18
Interior of a Dwelling at Meal Time. . . . .	18
Interior of a First Class House in the City of Benares. . . . .	20
Interior of the Great Choultry at Madura. . . . .	20
Hindu of Bengal, of High Rank, in Full Dress. . . . .	22
Hindu Woman of Bengal, of High Rank, in Full Dress. . . . .	24
Volume of the Shasters written on Palm Leaf. . . . .	26
Columns of a Temple at Barolli. . . . .	28
Sculptured Niche in a Temple at Barolli. . . . .	30
Nasink, a celebrated Place of Pilgrimage. . . . .	32
Brahma. . . . .	36
Vishnu reposing upon his Serpent Couch. . . . .	36
Ganesa, the God of Wisdom. . . . .	36
Hindu Woman of the Brahmin Caste. . . . .	38
Shiva and his Consort, Parvati. . . . .	52
Forms of Shiva from Hindu Sculptures. . . . .	52
The Goddess Luckshme. . . . .	54
The Goddess Kali. . . . .	54
The God of Wisdom, Dancing Girl, and Musicians. . . . .	56
Portrait of Juggernaut. . . . .	56
A Ba-yee, or Dancing Boy. . . . .	58
The Great Temple of Juggernaut at Puri. . . . .	58
An Idol Manufactory. . . . .	70
An Idol Merchant and his Wares. . . . .	72
Dancing in Celebration of the Durga Festival. . . . .	80



Temple of Shiva, at Tanjore. . . . .	90
Temple of Kali, near Calcutta. . . . .	90
Mohammedan Mendicant singing and playing on a Timbrel. . . . .	94
Mohammedan of Bengal, of High Rank, in Full Dress. . . . .	96
Mohammedan Woman of Bengal, of High Rank, in Full Dress. . . . .	96
Sudden Overflow of the Ganges. . . . .	98
Junction of the Ganges and Jumna. . . . .	100
The Sick immersed in the Ganges. . . . .	100
Two Portraits. . . . .	104
Temple near Allahabad. . . . .	104
Tank and Poplar Trees in the Suburbs of Benares. . . . .	106
Pavilion over the Sacred Well in Benares. . . . .	106
Columns of a Temple in Benares. . . . .	106
Interior of a Temple in Benares dedicated to the Sacred Ox. . . . .	108
An Infant Victim of Superstition. . . . .	110
Transformation of a Woman into an Evil Spirit. . . . .	110
Interior of an Ancient Cave Temple near Adjunta. . . . .	115
Hindu Women. . . . .	118
Portrait of a Devotee who had been standing Eight Years. . . . .	124
Portrait of a Devotee whose Arm was constantly elevated. . . . .	126
Parsee Woman of Bombay, of High Rank, in Full Dress. . . . .	128
Entrance to one of the Cave Temples at Ellora. . . . .	132
A Thug disguised as a Merchant. . . . .	140
Shánár Musicians. . . . .	164
Nose Jewel and Bracelet. . . . .	166
Coolie Chief. . . . .	204
Coolie Soldier. . . . .	206
Kyan Woman. . . . .	212
Interior of a European Bungalow. . . . .	226
The Great Minaret at Delhi. . . . .	230
Fort of Allahabad. . . . .	234
View on the Ganges. . . . .	240
Mohammedan Military Officer of High Rank. . . . .	246
View of Delhi from the River, showing the King's Palace. . . . .	250
Baber, the Founder of the Great Mogul Empire. . . . .	252

# INDIA AND ITS INHABITANTS.

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## CHAPTER I.

INDIA.—ITS EXTENT AND POPULATION.—GENERAL APPEARANCE OF ITS INHABITANTS.—THEIR COSTUMES.—ORNAMENTS.—FOOD.—PECULIAR CUSTOMS AT MEALS.—HABITATIONS.—METHODS OF TRAVELLING.—CHOULTRIES, OR INNS.—ATTACHMENT TO ANCIENT CUSTOMS.—VILLAGE GOVERNMENT.—SHASTERS OR SACRED BOOKS.—CREATION OF MAN, AND INSTITUTION OF CASTE, AS RELATED IN THE SHASTERS.—INCIDENTS ILLUSTRATING THE PERNICIOUS INFLUENCE OF CASTE.—SITTING IN DHERNA.—THE HINDUS A RELIGIOUS PEOPLE.—THREE HUNDRED AND THIRTY MILLIONS OF GODS.—THEIR CHARACTER.—HIDEOUS FORMS OF THE IMAGES BY WHICH THEY ARE REPRESENTED.—EFFECTS PRODUCED UPON THE MINDS OF THEIR WORSHIPPERS.

INDIA has from the earliest historic period been justly regarded with great interest. Here vast and powerful empires sprang up and flourished while Europe was in a state of barbarism. More than two thousand years before Christianity shed its light upon the world, India had become the land of science and the arts. At the present time, however, its prominent characteristics are ignorance, poverty, and superstition.

That portion of India usually denominated Hindustan, or India within the Ganges, is a large peninsula projecting into the Indian Ocean, south-west of the Chinese empire, from which it is separated by the Himalaya Mountains. With a territory one third as large as Europe, it is supposed to contain a population of one hundred and fifty millions, or more inhabitants than England, Scotland, Ireland, Russia, and the continent of America.

India, being of vast extent, and containing elevated table-lands, and extensive ranges of mountains, affords a climate ranging from the arid heat of a vertical sun to the inhospitable and freezing atmosphere of the bleak and frigid north. In the province of Bengal and the northern parts of Hindustan, the year is divided into the hot, the rainy, and the temperate seasons. The hot weather commences in March, and continues until June; the rains continue, with short interruptions, from June to October; and the temperate season is from October to February.

The inhabitants of India are of various dissimilar races, differing materially in stature, complexion, manners, language, religion, and general character. The Rajputs and mountaineers of the north are large and of great muscular strength, while the inhabitants farther south are generally of small stature and of slender form. In complexion they vary from a dark olive approaching to black, to a light, transparent, beautiful brown, resembling that of the natives of Northern Italy.

About the year 1000 India was invaded by the Mohammedans, who, by a long series of the most



Hindu Family and Dwelling.



Interior of a Dwelling at mealtime.





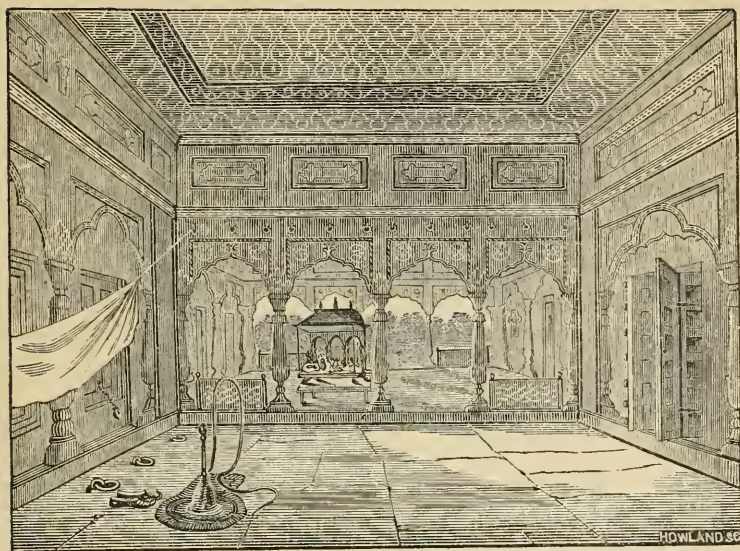
ferocious and cruel wars, established the Great Mogul empire. This vast empire, and other extensive countries in Asia, have within the last hundred years been annexed to the British dominions. The descendants of the Mohammedans are estimated at fifteen millions, and are scattered among the Hindu population throughout the peninsula. In their general appearance they resemble their pagan neighbors, and are not their superiors either in intelligence or in morality.

All classes of the natives are fond of ornaments, such as rings in the nose and ears, with bracelets on the arms and ankles; yet their dress is exceedingly simple. Though the Turkish costume has to a limited extent been introduced by the Mohammedans, the usual style of dress is the original Hindu, which for the male consists of two pieces of cotton cloth, each containing about two yards. The one, called the *dhotee*, is girt about the loins, and extends to the ankles. The other, called the *chadder*, is worn over the shoulders. The dress of the female is called a *saree*, and consists of a single piece of cloth of from four to seven yards. One end of this piece is wrapped around the loins, the width reaching to the feet; the other is gracefully thrown around the shoulders. In some parts of the country it also covers the head. The children wear no clothing until they are from five to eight years of age; but they are frequently decorated with ornaments and jewels of considerable value.

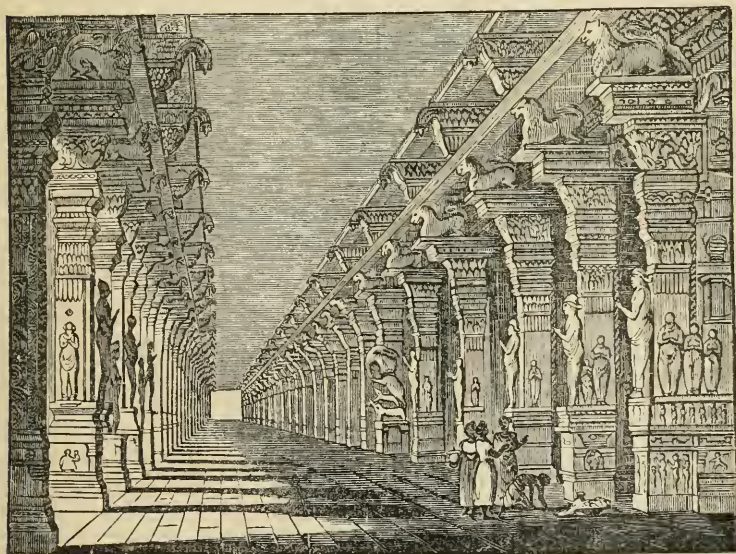
The food of the Hindus, with but few exceptions, is vegetable. The use of animal food is denied them

by their religion, unless the animals be first sacrificed to some idol. The wife is never permitted to eat with her husband, but waits upon him in the capacity of a servant, and afterwards partakes of the fragments in retirement. At their meals they use neither tables, chairs, knives, forks, nor spoons. They sit upon the floor, and put the food into the mouth with the fingers of the right hand. They take their drink from a brass cup, which they never touch with the lips, but pour the liquid into the mouth. Fermented and distilled liquors are used only by the lowest castes; but the use of tobacco is almost universal, and here, as elsewhere, has a most pernicious influence. Many of both sexes chew betel, a drug more filthy, if possible, than tobacco itself.

Most of the Hindu dwellings are rude huts, about eighteen feet long and twelve wide. The walls are built of mud, and the roof is thatched with straw or with the leaves of the palm. In cities, however, and in large villages, to prevent damage by fire, tiles are used instead of thatch. The cost of such dwellings varies from five to twenty dollars, according to the size and manner of finish. About one house in a thousand is built of durable materials, such as brick or stone. In cities they may be found from two to four stories high. These have flat roofs, and are built around a court or open space in the centre. In some houses the court is very large, and is decorated with fountains, trees, and flowering shrubs. Most of the windows open into the court. As Hindu dwellings have few or no windows towards the street, they appear like prisons; and, in some respects, they are



Interior of a first class stone House in Benares. The further apartment is one of the domestic chapels described at p. 21.



Interior of the Great Choultry at Madura.





prisons, for within their walls the females are incarcerated for life. Such is the jealousy of their husbands, that they are never to be seen in the streets, nor in any public assembly. It is only the higher class, however, who are kept thus secluded; among the common people, women are to be seen at work in the fields, or going to market with large bundles of wood, or other heavy burdens, borne upon the head.

In some of the best houses in the city of Benares, there is a small apartment used only for religious purposes. Upon an altar, or shrine, are several images of silver, brass, or marble, and two or more fossil ammonites. The utensils used in worship are a large and a small conch shell, the one to be sounded like a horn, and the other to be used in lading water and pouring it over the images; one large and one small boat-shaped copper vessel, supposed to be emblems of Noah's ark; two or three brass plates, a five-branched candlestick, a bell, gong, hautboy, drum, and cymbals.

In the employment of the family is a gooroo, or pundit, who gives the benedictions and absolutions, and also serves as a teacher for the children; a priest, who performs the ceremonies of marriage, and the worship of the manes, &c.; and a poojeree, or under priest, who goes through the ordinary routine of worship in the domestic sanctuary. He presents daily offerings of rice, flowers, and incense to the idols, cleans their altars, cooks their dinner, and makes their bed. Each member of the family is expected to repair morning and evening to the sanctuary, to

offer up his own petitions; and those who do not bathe by the river side perform their ablutions in this apartment, a division being made for that purpose.

With but few exceptions there are no roads in India; consequently wheel carriages are seldom used. Most of the natives perform their journeys on foot; but the usual method of travelling for Europeans, and others who can afford the expense, is in a vehicle called a palanquin, which is borne upon the shoulders of men. The usual number of bearers is eight. Four of these carry the palanquin thirty or forty rods; then the others take it upon their shoulders; thus, alternately, they relieve each other. Besides the bearers, several other men are employed to carry the baggage, and to bear lighted torches by night. The bearers and other assistants are changed once in about ten miles, or as often as stage-drivers change their horses. The traveller proceeds on his journey from seventy to ninety miles in twenty-four hours, at an expense of about twenty-five cents per mile.

For the purpose of procuring the praise of men and the favor of the gods, rajahs and other opulent natives have, in many of the large towns, built choultries, or inns, for the gratuitous accommodation of travellers. The choultry of Rajah Trimal Naig, at Madura, consists of one vast hall, three hundred and twelve feet long, and one hundred and twenty-five wide. The ceiling is supported by six rows of columns twenty-five feet high. The entire edifice is composed of a hard, gray granite, and every part of its surface is elaborately carved into representations of cows, monkeys, tigers, lions, elephants, men, women, giants, gods, and monsters.





A Hindu of Bengal, of high rank, in full dress.



Choultries generally have but one apartment, and are entirely destitute of furniture of every kind. The ground, beaten hard, and covered with lime cement, serves as a floor, which at night is strewed with travellers of all classes and of both sexes, wrapped separately in their various-colored cotton cloths, and lying side by side, like so many bales of merchandise in a warehouse.

Should a Hindu be asked why his countrymen do not have roads, wheel carriages, and furnished hotels, his reply would be, "It is not our custom." He believes that the customs of his forefathers, civil, social, and religious, were instituted by the gods, and are therefore incapable of improvement. The effect of this belief is to keep every thing stationary. There is no progress in knowledge — no change for the better in any department in life. The fashion of dress, the form of agricultural and mechanical instruments, the manner of erecting habitations, and the performance of various kinds of labor, are the same now as they were thousands of years ago. This fact may be illustrated by an anecdote. An English gentleman devised various plans of introducing improvements; among others, he wished to substitute wheelbarrows for the baskets in which the natives carry burdens on their heads. He caused several of these useful articles to be constructed, and labored with much assiduity to introduce them among his workmen. In his presence they used them with apparent cheerfulness, and even admitted that they were far preferable to the baskets. The gentleman was delighted with his success. On one occasion, however, having been

absent a few hours, on returning somewhat unexpectedly, he was surprised to find all his laborers carrying the wheelbarrows, filled with earth, on their heads.

Most of the rural inhabitants of India live in villages, and with the exception of those districts which have long enjoyed the security conferred by British rule, each village is surrounded by a high, thick wall of mud. The houses are closely grouped together, without regard to order, cleanliness, or free circulation of air; and at night the cattle, which are numerous, are brought within the village walls. Each of these municipalities has its head man, or potail, its accountant, tax-gatherer, astrologer, and watchman; and besides these are often included the poet, schoolmaster, irrigator, blacksmith, joiner, barber, goldsmith, washerman, potter, and dancing girl. Every family belonging to the village has its own particular occupation, or specific office, traditionally entailed upon it through successive generations. The land cultivated is regarded as the property of the supreme government, for which a rent is paid in kind, amounting to about one half the crop. The lands seldom change their boundaries or their occupants. While their village system remains entire, they care little about the revolutions of empires, or to what sovereign their lands are transferred. The patriotism of the Hindu extends no farther than the boundaries of his own village.

The religious systems of the Hindus are contained in a great number of very ancient books, in manuscript, called Shasters, which they divide into eighteen



A Hindu Woman of Bengal, of high rank, in full dress.







classes, asserting that they contain eighteen distinct kinds of knowledge. The first class comprises the four Vedas. Many of the Shasters have been handed down from generation to generation for more than three thousand years. They are in Sanscrit, a dead language, remarkable for its copiousness and refinement. Some of them are written with ink and a reed pen on paper of native manufacture, and others with the point of an iron style on palm leaf. A palm leaf volume of ordinary size is about eighteen inches in length, two in width, and four in thickness. In each leaf is one or two holes, through which a string passes, to prevent disarrangement in the order of the pages.

A learned Brahmin, on being asked how many volumes their Shasters contained, replied, "Who is able to calculate that? No man can number them; the palace of the Rajah of Burdwan would not contain them; they are like the ocean, unfathomable, without measure, and without end." That indefatigable searcher into Hindu mythology, Sir William Jones, says, "To whatever part of this literature we direct our attention, we are every where struck with the thought of infinity." One poem, called the Mahabharat, contains four hundred thousand lines, or more than sixteen times as many as the Iliad of Homer. Allowing forty lines to the page, it is equivalent to twenty volumes of five hundred pages each.

The subjects treated of in the Shasters are exceedingly numerous, including religion and its ceremonials, the wars of the gods, the healing art, music,

architecture, astronomy, astrology, geography, and all other arts and sciences known in India at the time they were written.

The earth, according to these books, which claim to be of divine origin, is a circular plain, resembling a water lily. Its circumference is four hundred millions of miles. It is borne upon the backs of eight huge elephants; the elephants stand upon the back of an immense tortoise, and the tortoise upon a thousand-headed serpent. Whenever the serpent becomes drowsy and nods, an earthquake is produced. On such occasions, the people rush out of their houses, and shout, beat drums, blow horns, and beat gongs, for the purpose of arousing him. The earth consists of seven concentric oceans, and as many continents. They are arranged in regard to each other like the waves produced by throwing a pebble into water. The first ocean, the one nearest the centre, is filled with salt water, the second with milk, the third with the curds of milk, the fourth with melted butter, the fifth with the juice of the sugar cane, the sixth with wine, and the seventh with fresh water. Beyond the seventh ocean is a land of pure gold, but inaccessible to man; and far beyond that extends the land of darkness, containing places of torment for the wicked.

The continent at the centre of the earth is a circular plain two hundred and fifty thousand miles in diameter. From its centre, Mount Meru, composed entirely of gold and precious stones, rises to the height of six hundred thousand miles. Unlike all other mountains, it is much the largest at the top. It is crowned with





three golden summits, which are the favorite residences of Brahma, Vishnu, and Shiva. Near these summits are the heavens of many of the inferior gods. One of them is described as being eight hundred miles in circumference, and forty miles in height. Its dome is supported by pillars composed of diamonds, its numerous palaces are of pure gold, and it is so ornamented with brilliant gems, that its splendor exceeds the brightness of twelve suns.

The highest clouds reach to about a third part of the height of Mount Meru. At the foot of this mountain are three smaller mountains, and on the top of each grows a mango tree, eight thousand eight hundred miles high. These trees bear fruit several hundred feet in diameter, and as delicious as nectar. When it falls to the ground, juice exudes from it whose spicy fragrance perfumes the air, and those who eat thereof diffuse a most agreeable odor many miles around. The rose-apple tree also grows on those mountains, the fruit of which is as large as an elephant, and so full of juice that at the season of maturity it flows along in a stream, and whatever object it touches in its course is changed into pure gold.

One of the most popular of the Shasters is the Ramayan, an epic poem of one hundred thousand lines. In the preface it is declared that "he who constantly hears and chants this poem will obtain the highest bliss, and will become like the gods." I have seen vast assemblies of the natives, listening to the reading of the Ramayan by the Brahmins, and these readings sometimes continue several weeks. The fol-



lowing is an abstract of portions of that remarkable poem.

“Lanka, or Ceylon, had fallen under the dominion of a prince named Ravana, who was a demon giant, with ten heads and twenty arms, and of such power that by dint of penance he had extorted from the god Brahma a promise that no mortal should destroy him. Such a promise was as relentless as the Greek Fates, from which Jove himself could not escape; and Ravana, now invulnerable to man, gave up asceticism, and tyrannized over the whole of Southern India in a fearful manner. At length, even the gods in heaven were distressed at the destruction of holiness and the oppression consequent upon Ravana’s tyrannies; and they called a council in the mansion of Brahma, to consider how the earth could be relieved from such a fiend. To this council came the ‘god Vishnu, riding on the eagle Vainataya, like the sun on a cloud, and his discus and his mace in hand.’ The other gods entreated him to give his aid, and he promised in consequence to be born on earth, and to accomplish the destruction of the terrific Ravana. A superhuman Rishi [saint] was then found to perform a sacrifice for the King of Ayodhya, which was followed by his becoming the father of Rama and his three brothers; all his four sons being incarnations of Vishnu after a fashion, but Rama was Vishnu himself in mortal form.

“Rama and his brother Lakshman became ascetics, and retired to a hermitage in a lonely forest on the banks of the River Godavery. They came accidentally into collision with the rude people of the wild





Though the habitations of the Hindus are generally small, rudely constructed, and of perishable materials, many of their temples are large stone edifices, covered with the most elaborate sculptures. The two Columns here represented belong to a large and beautiful Temple now in ruins at Barolli.



country in which they were located. A woman of their race unfortunately made love to them, and they, as a sign of their displeasure, cut off her nose and her ears; but the woman had powerful relatives, possessed of demoniacal power, and knew how to take vengeance on her foes. Finding other plans fail,—for in open warfare Rama always gained the ascendancy,—she called in aid her power of sorcery, and bewitched her brother Ravana, the demon-king of Lanka, to be in love with Rama's wife, the lovely Sita. Ravana, finding it in vain to hope to succeed without the aid of stratagem, took with him an assistant sorcerer, disguised as a deer; and as Rama took great pleasure in the chase, it was not difficult for the deer to lure him from his cottage in pursuit. He did not leave his beloved Sita without charging Lakshman, his brother, to remain with and protect her; but the wily deer knew how to defeat his precaution, and when transfixed by Rama's arrow, he cried out in the voice of Rama, 'O Lakshman, save me!' Sita heard the cry, and entreated Lakshman to fly to his brother's rescue. He was unwilling to go, but yielded to her earnestness, and she was left alone. This being the state of affairs which Ravana desired, he now left his hiding place and came forward as an ascetic, in a red threadbare garment, with a single tuft of hair upon his head, and three sticks and a pitcher in his hand. All creation shuddered at his approach; birds, beasts, and flowers were motionless with dread; the summer wind ceased to breathe, and a shiver passed over the bright waves of the river. Ravana stood for a while looking at his victim, as she sat weeping and musing

over the unknown cry; but soon he approached, saying, —

“ O thou that shinest like a tree with summer blossoms overspread  
Wearing that woven *kusa* robe, and lotus garland on thy head,  
Why art thou dwelling here alone, here in this dreary forest shade,  
Where range at will all beasts of prey, and demons prowl in every glade?  
Wilt thou not leave thy cottage home and roam the world which stretches  
wide,

See the fair cities which men build, and all their gardens and their pride?  
Why longer, fair one, dwell'st thou here, feeding on roots and syl-  
van fare,

When thou mightst dwell in palaces, and earth's most costly jewels wear?  
Fearest thou not the forest gloom, which darkens round on every side?  
Who art thou? say; and whose, and whence, and wherefore dost thou  
here abide? ”

When first these words of Ravana broke upon sorrowing Sita's ear,  
She started up, and lost herself in wonderment, and doubt, and fear;  
But soon her gentle, loving heart threw off suspicion and surmise,  
And slept again in confidence, lulled by the mendicant's disguise.  
“ Hail, holy Brahmin ! ” she exclaimed, and in her guileless purity  
She gave a welcome to her guest with courteous hospitality.  
Water she brought to wash his feet, and food to satisfy his need,  
Full little dreaming in her heart what fearful guest she had received.

“ Suddenly Ravana declares himself to be the demon-monarch of the earth, ‘ at whose name Heaven's armies flee.’ He has come, he says, to woo Sita for his queen, and to carry her to his palace in the Island of Ceylon. Then bursts forth the wrath of Rama's wife : —

“ *Me* wouldst thou woo to be thy queen, or dazzle with thine empire's shine?

And didst thou dream that Rama's wife could stoop to such a prayer as thine?

*I*, who can look on Rama's face, and know that there my husband stands —  
My Rama, whose high chivalry is blazoned through a hundred lands!  
What! shall the jackal think to tempt the lioness to mate with him?  
Or did the King of Lanka's isle build upon such an idle dream? ”



Niche in a Temple at Baroli.





“Ravana’s only answer was to throw off his disguise, and with brows as dark as the storm-cloud in the sky, he carried off the shrieking Sita as an eagle bears a snake, mounting up aloft, and flying with his burden through the sky. The unhappy Sita calls loudly upon Rama, and bids the flowery bowers, and trees, and river all tell her Rama that Ravana had stolen his Sita from his home.”

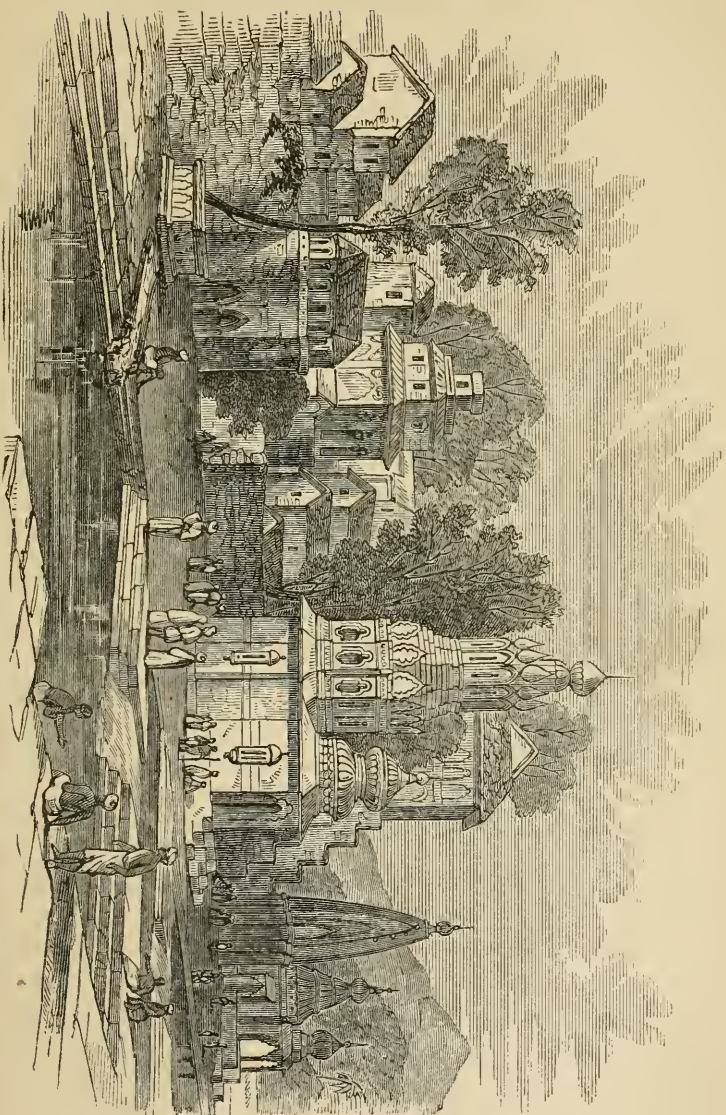
On his return, Rama cannot find his wife; he sinks into a sea of grief, utters the most piteous cries, and exhibits those deep emotions of sorrow which characterize Eastern nations. Though a god, he does not consider himself strong enough to recover, single-handed, his beloved Sita, and therefore enters into an alliance with the monkeys. Sugriva, the king of the monkeys, despatches emissaries in all directions to ascertain where Sita is concealed. The monkey general Huneman assumes the form of a rat, goes to Lanka, pursues a circuitous route through the houses of the enemy, until he discovers the prison where Sita is confined. Like a faithful servant he delivers to her a message from his master, and receives from Sita her answer in return.

Having left the prison, he assumes his usual form, and is seen scampering over the walls and the houses, to the great alarm of the giant inhabitants of Lanka. At length they seize him and bring their prisoner to the court of Ravana to be examined. As they refuse him a seat, he coils his tail as a sailor would a cable, until the coil becomes equal in height to the throne of Ravana.

In reply to the questions of the king respecting his

name, his parentage, and his object in visiting Lanka, Huneman gives answers so ingenious and amusing, that the whole court are convulsed with laughter at the expense of their sovereign. Ravana, in a rage, asks what is to be done with this monkey. After a variety of propositions, it is agreed, that as he has boasted greatly of his tail, it ought to be set on fire. Accordingly, all the old clothes, the rags, and the paper to be found in Lanka are collected, wrapped around his tail, saturated with tar and pitch, and set on fire. As soon as it begins to burn, the giants liberate their prisoner, that they may enjoy the sport of seeing him run. He rushes with incredible velocity through the fields of corn, and sets them on fire, then over the walls and through the houses, and they are in flames. Never did such an incendiary visit Lanka before. To save their city from destruction, the giants now pursue him, to extinguish the torch which they had lighted. Huneman ascends the tower of a temple, and hides himself in its summit, and when he finds it well filled with giants, he throws it down with violence and destroys them all. He makes his escape, dips his tail in the ocean, and returns to Rama.

After reporting the exploits of his embassy, an immense army of monkeys are collected, and marched down to the Coromandel coast. They tear up vast rocks and mountains, cast them into the Straits of Manaar, and thus form a bridge to Lanka. On this occasion General Huneman displays his usual activity and strength, carrying ten mountains at a time, each sixty-four miles in circumference, and throwing them into the sea. He bore one on each shoulder, one



Nasink, a place of Pilgrimage upon the River Godavery. p. 33



under each arm, one in each paw, three on his head, and one on the end of his tail.

The army having crossed their bridge, prodigies of valor are performed on both sides. Rama kills Ravana, liberates his wife, Sita, and delivers the earth from the giants, whose enormities cause her to groan.

The Hindus in general believe that the scenes of the Ramayan actually transpired as therein represented; consequently, Rama, Huneman, and others who took part in them, are regarded as divinities. Images of them are made and worshipped, and temples are erected in their honor. The River Godavery, upon which Rama dwelt with his Sita when she was stolen from him, has become a sacred stream, and the town of Nasink, upon its banks, is now one of the most popular places of pilgrimage in Western India.

The festival of Ramayan is annually celebrated with great pomp, when Huneman is personified by some stout fellow, equipped with a mask and tail like a monkey, who, attended by an army of similar masks and tails, attacks the castle of the giant Ravana. Formerly the youths who personified Rama, Lakshman, and Sita were afterwards sacrificed to the parties they represented; but this part of the performance has long since been discontinued.

In all parts of India monkeys are not only regarded with reverence, but actually worshipped. In some instances provision is made for the maintenance of great numbers of them, in groves where they resort. I visited a temple a few miles from Benares, where fifteen hundred of these animals were maintained by a legacy left by a wealthy native for that



purpose. A marriage ceremony between two monkeys was celebrated by a rajah of Nudiya at an expense of fifty thousand dollars.

As no person is allowed to molest the living representatives of Huneman, they sometimes become very bold and annoying. The following incidents, related by Rev. J. Statham, of Howrah, near Calcutta, will serve as illustrations:—

“During the fruit seasons I was much annoyed by monkeys; a whole tribe of the large species, called *ring-tailed*, came in from the jungles, and devoured all the fruit they could seize. When erect, they were as high as a common-sized man, and the agility which they displayed was truly astonishing. Behind my premises was a long building, formerly used as a ropewalk, the flat roof of which was their favorite place of resort to gambol and chatter. When a European approached the spot, they would instantly ascend to the top of some almond trees in their vicinity; but if a native came quite near to them, they took no more notice of him than if he had been one of their own species.

“One of these monkeys became quite familiar with the shopkeepers in the bazaar, and would help himself plentifully to rice, fruits, &c. I was much amused, one day, to hear a sweetmeat merchant thus expostulate with him: ‘My brother, you know I am a poor man; do not take my sweetmeat balls; take them from other shops; there is a rich man over the way; he has plenty of rupees; go to him. Nay, nay, brother, that is too bad, [the monkey having just crammed a great ball of sweetmeats into his mouth;]



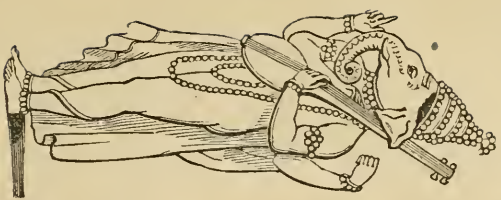
‘I cannot afford so much ; indeed, my brother, I cannot.’ And the poor shopkeeper, apparently very much against his inclination, used a bamboo to guard his property.

“One morning, a little boy, about eight years of age, was going to school, with a bunch of plantains in his hand, to be eaten at tiffin ; these did not escape the watchful eye of a large monkey, perched upon an almond tree near the road. Making a rapid, though circuitous movement to gain the rear, Jacko soon came up with the object of his pursuit, and jumping between the bearer and the boy, he put his long arms around the child’s neck, and seized the plantains. The bearer screamed, and fled to a distance ; but the child, though terribly alarmed, maintained his rights manfully for a considerable time, clinging to his plantains with all his might. Jacko, however, was not to be disappointed ; and giving the boy a blow on the head, he knocked him down, and bore off the plantains in triumph.

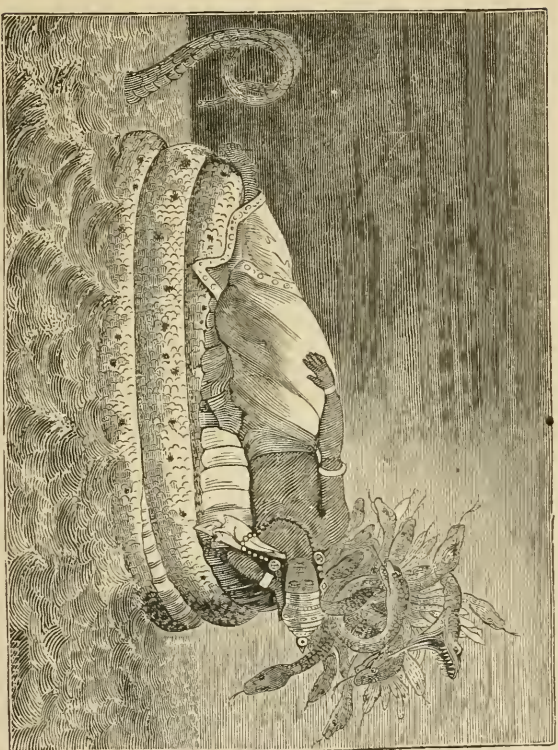
“A friend, whose premises adjoined mine, had a litter of pigs in a sty raised upon posts, to secure it from the attacks of jackals and foxes ; but it was not out of the reach of monkeys. Hearing an unusually loud and uproarious commotion in this elevated habitation of little grunTERS, we hastened to ascertain the cause, and found that a monkey had seated himself astride the mother, and with one of her ears firmly grasped in each hand, was riding in fine style around the sty. The servants shouted, and he made his retreat, but not without taking with him one of the offspring of his nag. Holding it by the hind legs, he

mounted to the top of a tall cocoa-nut tree, and then very deliberately placed his prisoner under his arm, and began to turn its tail round and round, as music grinders turn the handle of the hand organ; and at every turn this living instrument sent forth loud and piercing notes, which were responded to in various tones from the sty. The servants began to pelt him with stones, which caused him to leap from tree to tree; but finding himself embarrassed by the weight he carried, he threw the pig into the air, and as it fell fifty or sixty feet, it was instantly killed."

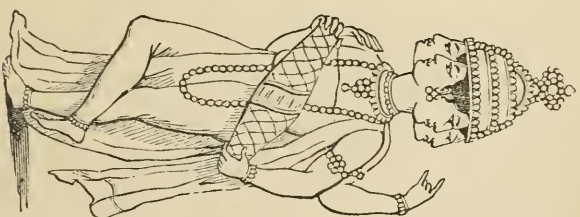
According to the Shasters, Vishnu, after the destruction of a former world by a deluge, composed himself to sleep on a thousand-headed serpent, which floated upon the surface of the waters. During a nap of some millions of years, a water-lily grew from his body; and from this flower issued Brahma, the Creator. Having formed the world anew and created many of the gods, he proceeded to create man, when the four classes or castes into which the Hindus are divided issued from different parts of his body; the Brahmins from his head, the Kshutryus from his arms, the Voishnus from his breast, while the Shudras had their ignoble origin in his feet; agreeably to which legend, the Brahmins are supposed to be entitled to a very high rank, while the Shudras are hardly regarded as human beings. "Whatever exists in the universe," says Menu, the Hindu lawgiver, "is all in effect, though not in form, the wealth of the Brahmin, since the Brahmin is entitled to all by his primogeniture and eminence of birth. The Brahmin eats but his own food, wears but his own apparel, and



Ganesa, pp. 48-51.



Vishnu reposing upon his Serpent Couch.



Brahma, p. 51.



bestows but his own alms. Through the benevolence of the Brahmin, indeed, other mortals enjoy life."

The four classes of Hindus have, from various causes, been divided into more than two hundred distinct castes. If one of high caste violate the rules of his community, he cannot receive an honorable dismissal, and enter a lower caste, but is forever excluded from all respectable society; repentance and reformation have no tendency to restore him. One of low caste, though ever so learned, wise, or virtuous, can make no approximation to a higher caste. The distance between the Shudra, the lowest caste, and the Brahmin, is immeasurably great; the Brahmin cannot even instruct the Shudra, but with the greatest precaution, lest he should be defiled. But, low as the Shudra is, he has an honorable standing in society when compared with the Pariahs, a race who are not regarded as having any caste. They, when walking in the street, must keep on the side opposite the sun, lest their filthy shadows should fall upon the consecrated Brahmin. It is not uncommon to see the lower castes prostrating themselves as worshippers at the feet of the Brahmin, and greedily drinking the water which he has condescended to sanctify by the immersion of his great toe.

Incidents of the most cruel and at the same time of the most ludicrous character, illustrating the influence of caste, are of daily occurrence. The following will serve as specimens: Rev. Mr. Day, a missionary at Madras, informed me that as he was riding through a native village, he saw a woman lying by the side of the street, apparently in the agonies of death; she



had lain there about twenty-four hours, and, during all this time, the villagers had been constantly passing and repassing, without manifesting the least interest or sympathy. When Mr. Day asked them why they thus neglected this woman, and suffered her to lie there and die, they replied, "Why should we take care of her? She does not belong to our caste." A little rice-water, it appears, had been offered her; but she would not drink it, simply because the person offering it belonged to a lower caste. Had she tasted the rice-water, or eaten any food cooked by these villagers, or even drank pure water from their vessels, she would have lost caste. And having lost caste her own children would have fled from her as from one infected with the plague; her husband would not have permitted her to enter his house; even the parental roof would not have afforded her an asylum for a single moment; had any friends or relatives dared to associate with her, they too would have lost caste, and been involved in the same disgrace. Thus she would necessarily become an outcast and a vagabond.

At a military hospital a sepoy of high caste fainted and fell. The surgeon ordered an attendant to throw water upon him. Unfortunately that attendant was a Pariah. Pure water applied by one of that despised race was regarded as sufficiently polluting to destroy caste. The sepoy soon afterwards committed suicide.

At Bangalore a bricklayer was severely injured by falling from the roof of a house which he was assisting to repair. An English gentleman present called





A Hindu Woman of the Brahmin caste. She has prepared a dinner of rice, placed it upon a Plantain leaf, and is carrying it to her husband.



upon the other workmen to go to the well and get some water for the relief of the sufferer. They replied, "That man is not of our caste, and we are not allowed to give him water."

While an extensive fire was raging in Madras, the Brahmins refused to allow any water to be taken from their wells, lest these receptacles should become polluted by the approach of persons of low caste.

It is inconsistent with the rules of caste to eat food cooked on board a vessel; it therefore becomes necessary for Hindu boatmen to go on shore to cook. Says a missionary of my acquaintance, "It so happened on one occasion that my boatmen had not gone on shore to cook during the day; consequently, when night came on, they were very hungry and eager for their supper. A little after sunset, however, we became entangled among sand-banks and shallows, a considerable distance from land, and after laboring with all their might till ten o'clock at night, the boatmen could not get the vessel to dry land, and it had even become so dark that they could not see the shore. Tired and hungry, they gave up in despair, and sat down on deck, looking wistfully on, while the Christians and Mohammedans were eating their warm and comfortable supper on board, laughing at them, both for their bungling navigation and their superstitious scruples. But they endured all without repining or getting angry at the taunts of their more fortunate companions; and though they had tasted nothing throughout the day except a few dried peas and a drink of water, they went to sleep supperless rather than violate the rule of their caste by boiling

rice or baking cakes on the vessel; though not one of them had ever heard a single reason assigned for a custom so preposterous and inconvenient."

The Brahmins have shown their shrewdness and cunning by creating in the minds of their countrymen a firm belief that their persons were designed by the Creator to be, under all circumstances, inviolable, and that to be instrumental, either directly or indirectly, in depriving them of life, is a crime which admits of no expiation. Upon this belief is founded the custom called Dherma. When a Brahmin desires to gain some particular point, which he has found it impossible to accomplish in any other manner, he takes a dagger and a cup of poison, and when the offending party is at home, goes to his house, and seats himself at the door in dherma, threatening to commit suicide should his adversary attempt either to molest him or to leave the house. The plaintiff now commences a fast, in which the defendant is in honor bound to join; and until the former obtains satisfaction the fast must continue. Should the Brahmin be permitted to die of hunger, or should he drink the poison, or plunge the dagger to his heart, the defendant would be regarded as guilty of Brahminicide, the greatest of all crimes.

A Brahmin who had undertaken to attend upon the public idol at the village of Pannabaka, in the Presidency of Madras, availed himself of the privilege of levying contributions upon the inhabitants for his support. A householder who had been assessed a halfpenny a day refused to continue the payment. The priest threatened that unless he received the

sum he would cut out his own tongue. Failing to accomplish his object by threats, he whetted his knife, and cut off a small piece at the tip. His tongue bled profusely, and swelled to a great size. The pains which he endured rendered him still more desperate, and he declared he would bring his entire family and sit in dharna until he should obtain a sufficient sum of money to defray the expense of a feast to his god. The householder remaining obstinate, the priest, his wife, and his four sons seated themselves at the door of his dwelling. During the second night the female was bitten by a snake, and died the next morning. This event exasperated the priest; he increased his demand; and as the village had remained neutral in the affair, he now laid a tax upon all its inhabitants. As he had not only sustained a personal injury, but had lost his wife while standing up for the rights of his order and the honor of his god, nothing less would satisfy him now than a sum adequate to defray the expenses of the funeral, and to make a feast to propitiate the deity who had been offended by such daring sacrilege. Until these demands were complied with, he resolved to keep his station, and to retain the corpse of his wife unburied at the door of the house. The villagers rejected his claim. He then threatened that to be avenged upon them he would kill his four children, and then put an end to his own existence. His threats being disregarded, he took his knife, laid hold of three of his children, and severed their heads from their bodies. His eldest son tried to make his escape, but this murderous father allured him back, saying that he only wanted to embrace



him and bid him farewell ; but the moment he came within reach he was laid prostrate, as another victim to the shrine of superstition and revenge. His attempt to despatch himself ended in making a deep wound in the back of his neck.

The inhabitants of a village, a few miles distant, hearing of these events, immediately proceeded to Pannabaka with every demonstration of joy, and after a few days returned, saying, "The children are not indeed restored to life ; but why are they not ? It is entirely owing to the inhabitants, who have not made a feast ;" which would cost two thousand rupees, to propitiate the favor of the god — a feast which the priest had declared to be necessary.

Sitting in dharna was formerly a common occurrence in Benares, and on one occasion it was enacted on a large scale. The East India Company, by imposing a tax on houses, caused great dissatisfaction among the inhabitants. They acknowledged that the Company had a right to impose a tax on land and on imports and exports. "But," said they, "our houses are our own, and we have reason to fear that the same power which now levies a heavy and unheard-of tax on our dwellings may next year tax our wives and children." Their remonstrances to government at Calcutta being disregarded, the entire population of the city and its vicinity determined to sit in dharna until their grievances should be redressed. Some of the most influential of the Brahmins distributed written handbills in the city and adjacent villages, stating briefly the causes and the necessity of the measures which they were about to adopt, calling



upon all lovers of their country to take an active part, and imprecating the most bitter curses upon every person who after reading the summons should neglect to forward it to his next neighbor. Three days after the handbills were issued, and before the English magistrates were apprised of the plan, three hundred thousand persons, as it was said,— though the number was probably over-estimated, — deserted their houses, shut up their shops, suspended labor on their farms, forbore to light fires, prepare food, many of them even to eat, and sat down, with folded arms and drooping heads, upon the plains which surround the city.

The leaders of this peculiar insurrection were informed by the English authorities at Benares that government could not with propriety yield to remonstrances so enforced ; that if they chose to sit there it was entirely their own affair ; and that they would not be molested so long as they only injured themselves, and were peaceable in their behavior towards others. Without appearing to watch the proceedings of the natives, nor to suspect them of any intention to commit violence, precautionary measures were taken of concentrating a large military force at the cantonment near the city. After the multitude seated upon the plain had suffered considerably from hunger, and had been rendered still more uncomfortable by being drenched by a thunder shower, some of the party proposed a change in their tactics, and moved that a deputation of ten thousand men should be sent to Calcutta to address the governor general personally. The motion was eagerly carried

by a majority heartily tired of their unpleasant situation. The next question for discussion was, what measures should be taken to procure the means of defraying the expenses of the deputation? One of the leading Brahmins proposed a tax on houses. This proposition, of course, produced the most intense excitement. "A tax on houses! If we are to pay a tax on houses after all, we might as well have remained on good terms with our government, sitting under our own vines and fig trees, and neither hungry nor rheumatic." A large part of the multitude improved this opportunity to return to their homes, but those who remained determined that all should go to the governor, every man at his own expense.

Three days afterwards, when they were to assemble for the purpose of commencing their journey, most of them failed to make their appearance. From ten to twenty thousand, however, actually assembled, laden with provisions, and commenced their march. The English authorities wisely refrained from interfering, but watched their movements from a distance with a corps of cavalry. A journey of hundreds of miles on foot did not prove to be so pleasant an undertaking as these inexperienced pedestrians anticipated. Their provisions began to fail, and their fear of the military prevented them from plundering the villages on their route for fresh supplies. In the course of a few days their number became so much reduced by desertion that they were ashamed to proceed, and decided to return. The East India Company repealed the obnoxious law, and thus ended a disturbance which, had it been managed as imprudently as the affair of the

greased cartridges, in the year 1857, might have led to the extinction of British rule in India.

According to their own standard, the Hindus are preëminently a religious people. The number of their gods, as stated in their Shasters, is three hundred and thirty millions. These fabled gods are not represented as acting in concert; they fight and quarrel with each other, and with their wives and children, murder the innocent for the sake of plunder, and commit crimes too horrible and disgusting to admit of description. Some of the prominent traits of their character are portrayed in the following extracts from the Shasters.

Extract from the Padma Puran, Chap. V. "Formerly O Bishma Daksha prepared a sacrifice at Gungadwara, to which came all the immortals and divine sages. At this festival celestial viands abounded. The consecrated place of sacrifice extended for several yojanas. Numerous altars were erected. The sacred rites and ceremonies were duly performed by Vasishta, Angiras, Vrihaspati, and Narada; and Vishnu protected the sacrifice. But Sati thus addressed her father: 'My lord, all the immortals, the divine sages, and my sisters with their husbands, adorned in the costliest manner, have honored this festival with their presence; and I observe that not a single one has been uninvited except my husband. But, unless he attend, empty will be all these rites, and productive of no advantage. Say, then, has it been through forgetfulness that thou didst not invite my lord?' On hearing these words, Daksha, with parental affection, placed his youthful daughter, who showed such

fondness for her husband, in his lap, and thus replied : 'Listen, my darling, while I explain the reason why thy husband has not been invited. It is because that he is the bearer of a human skull, a delighter in cemeteries, accompanied by ghosts and goblins, naked or merely clothed with a tiger's or elephant's skin, covered with ashes, wearing a necklace of human skulls, ornamented with serpents, always wandering about as a mendicant, sometimes dancing and sometimes singing, and neglecting all divine ordinances. Such evil practices, my darling, render thy husband the shame of the three worlds, and unworthy to be admitted at a sacrifice where Brahma, Vishnu, and all the immortals and divine sages are present.' He ceased ; and Sati, incensed by his words, with anger-inflamed eyes thus spoke : 'That god is the lord of the universe, from whom all things and beings have received their rank and station, and whose supreme excellence no tongue is able to declare ; and, though delighting in cemeteries, covered with ashes, and adorned with human bones and serpents, he is the creator, the provider, and the preserver. It was alone through the favor of Rudra [another name for Shiva ; some of the Hindu divinities have many names, and they are used interchangeably to prevent repetition] that Indra obtained heaven ; through the will, also, of Rudra, Brahma creates ; and were it not for Rudra, how could Vishnu have the power to preserve ? If, therefore, I have derived might from my devotion, and if I be beloved by Rudra, since thou hast despised him, this sacrifice shall be undoubtedly destroyed.' Having thus spoken, Sati fixed her mind

in profound abstraction, and by her own splendor consumed her body, while all the immortals exclaimed in astonishment, 'How wonderful!' On being informed of this event, Shiva, much afflicted, collected myriads of ghosts, goblins, and demons, and hastened to Daksha's place of sacrifice, which he completely destroyed, after having vanquished all the immortals that opposed him."

Extract from the Padma Puran, Chap. IX.: "Then Nandi and Shumbha showered arrows on each other thick as the leaves are strown on Mandara when storms agitate its trees. At length Shumbha, throwing away his bow, rushed to the chariot of Nandi, and, wounding him on the breast, he fell senseless, like a mountain struck by a thunderbolt. Nishumbha received a blow on the breast from Mahakala; but, advancing, he struck him on the head with his mace, and felled him senseless to the ground; then seizing him by his feet, and shouting aloud, he whirled him round, and with force immense hurled him far away. Shailaroma struck with his fist Pushpadanta on the face, but he with his mace struck the Daitya to the ground; which seeing, the valiant Giriketu attacked Pushpadanta, who smote off his head with his sword. But Giriketu, seizing his sword and shield, rushed on, when his head called out, 'Where art thou going, having forsaken me in this direful conflict? Art thou not ashamed to engage in combat, having only a headless body?' Having thus spoken, the head sprang into its place, and Pushpadanta again with his sharp sword severed it from the shoulders. But it immediately became a hundred heads with two hundred



eyes, and rejoined the trunk. These also Pushpadanta lopped off; but Jwara, advancing, compelled him to retreat to the mountain. Kolahala and Maliawan contended for some time with arrows, but at length the Daitya, seizing a mountain, overwhelmed Maliawan with it. Kartika, covered with arrows by Rahu, hurled at him a javelin blazing with refulgent beams, which seeing, Rahu sprang into the air and seized it with his hands. Then, as he had no head, Skanda directed a javelin at his breast; but his mother hastened to the assistance of her son engaged in battle with the son of Shiva, who, not wishing to offend the river, withdrew on his peacock to the mountain. Vinayaka was overwhelmed with arrows by Jambha, and attacked him with his trunk and battle axe; but Jambha, at length, hurling a javelin, wounded Ganesa in the mouth, who, alarmed, and smarting with pain, thus exclaimed on the battle field, 'O my mother! O my father! O my brother! O my dear rat!'

Ganesa, the valiant warrior who was so cruelly wounded in the mouth, was created for the purpose of causing mankind to "fall into hell," as we are informed by the following extract from the Skanda Puran: "Formerly, during the twilight that intervened between the Dwapura and Kali yags, women barbarians, Sudras, and other workers of sin, obtained entrance into heaven by visiting the celebrated temple of Someshwara. Sacrifices, ascetic practices, charitable gifts, and all the other prescribed ordinances ceased, and men thronged only to the temple of Shiva. Hence old and young, the skilled in the Vedas



and those ignorant of them, and even women and Sudras, ascended to heaven, until at length it became crowded to excess. Then Indra and the gods, afflicted at being thus overcome by men, sought the protection of Shiva, and thus with reverence addressed him : ‘O Shankara ! by thy favor heaven is pervaded by men, and we are nearly expelled from it. These mortals wander wherever they please, exclaiming, “I am the greatest ! I am the greatest !” and Dharma Rajah, beholding the register of their good and evil deeds, remains silent, lost in astonishment. For the seven hells were most assuredly intended for their reception ; but, having visited thy shrine, their sins have been remitted, and they have obtained a most excellent futurity.’ Shiva replied, ‘Such was my promise to Soma, nor can it be infringed ; and all men, therefore, who visit the temple of Someshwara, must ascend to heaven. But supplicate Parvati, and she will contrive some means for extricating you from this distress.’ The gods then, kneeling before Parvati, with folded hands and bended heads, thus invoked her assistance with laudatory strains : ‘Praise be to thee, O supreme of goddesses, supporter of the universe ! Praise be to thee, O lotos-eyed, resplendent as gold ! Praise be to thee, O beloved of Shiva, who createst and destroyest ! Praise be to thee, O mountain-born ! Praise be to thee, O Kalarattri, O Durga, who pervadest the universe, and art the sole substance from which all female forms, whether mortal or immortal, originate ! Grant us thy aid, and save us from this fearful distress !’ Having heard the supplication of Indra and the gods, thou, O goddess, wert moved

with compassion, and, gently rubbing thy body, there was thence produced a wondrous being with four arms and the head of an elephant; when thou thus addressedst the gods: 'Desirous of your advantage, have I created this being, who will occasion obstacles to men, and, deluding them, will deprive them of the wish to visit Somanatha, and thus shall they fall into hell.' This heard, the gods were delighted, and returned to their own abodes, relieved from all fear of mankind."

Extract from the Lainga Puran, Part II., Chap. C.: "Formerly a female Asura, (demon,) named Daruka, had, through devotion, obtained such power, that she consumed like fire the gods and Brahmins. But, as she was attended by a numerous host of female Asuras, Vishnu, and all the gods, were afraid to engage in battle with her, lest they should incur the sin of *feminicide*. They, in consequence, proceeded to Shiva, and with laudatory strains entreated his assistance; and he then, regarding Devi, thus addressed her: 'Let me request, O lovely one, that thou wouldst now, for the benefit of the universe, effect the destruction of this Daruka.' Having heard these words, Parvati created from her own substance a maiden of black color, with matted locks, with an eye in her forehead, bearing in her hands a trident and a skull, of aspect terrible to behold, and arrayed in celestial garments, and adorned with all kinds of ornaments. On beholding this terrific form of darkness, the gods retreated in alarm. Parvati then created innumerable ghosts, goblins, and demons; and, attended by these, Kali, in obedience to her order, attacked

and destroyed Daruka, and removed the distress of the world."

This legend concludes in the following singular manner: "Shiva also appeared as an infant in a cemetery, surrounded by ghosts, and on beholding him Kali took him up, and, caressing him, gave him her breast. He sucked the nectareous fluid; but becoming angry, in order to divert and pacify him, Kali, clasping him to her bosom, danced, with her attendant goblins and demons, amongst the dead, until he was pleased and delighted; while Vishnu, Brahma, Indra, and all the gods, bowing themselves, praised, with laudatory strains, the god of gods, Parvati and Kali."

It is generally admitted that neither nations nor individuals aim at greater purity of morals than their religion requires. We may expect to find any community below, rather than above, this standard. This is true in regard to the Hindus. Their gods and goddesses being extremely vicious, the manner in which they are worshipped must correspond with their character; it cannot be expected that the moral character of the people should be other than it is — a compound of every thing that is debasing.

Gross and polluted as their divinities are, they are yet too refined and elevated, in their estimation, to be worshipped without imagery. Images are made in forms as various, unnatural, and horrid, as the imagination can conceive. When one of them is consecrated by the Brahmin, the divinity for whom it is designed is supposed to take up his abode in it, and is propitious or unpropitious, according to the manner in which it is worshipped. An image of Shiva,

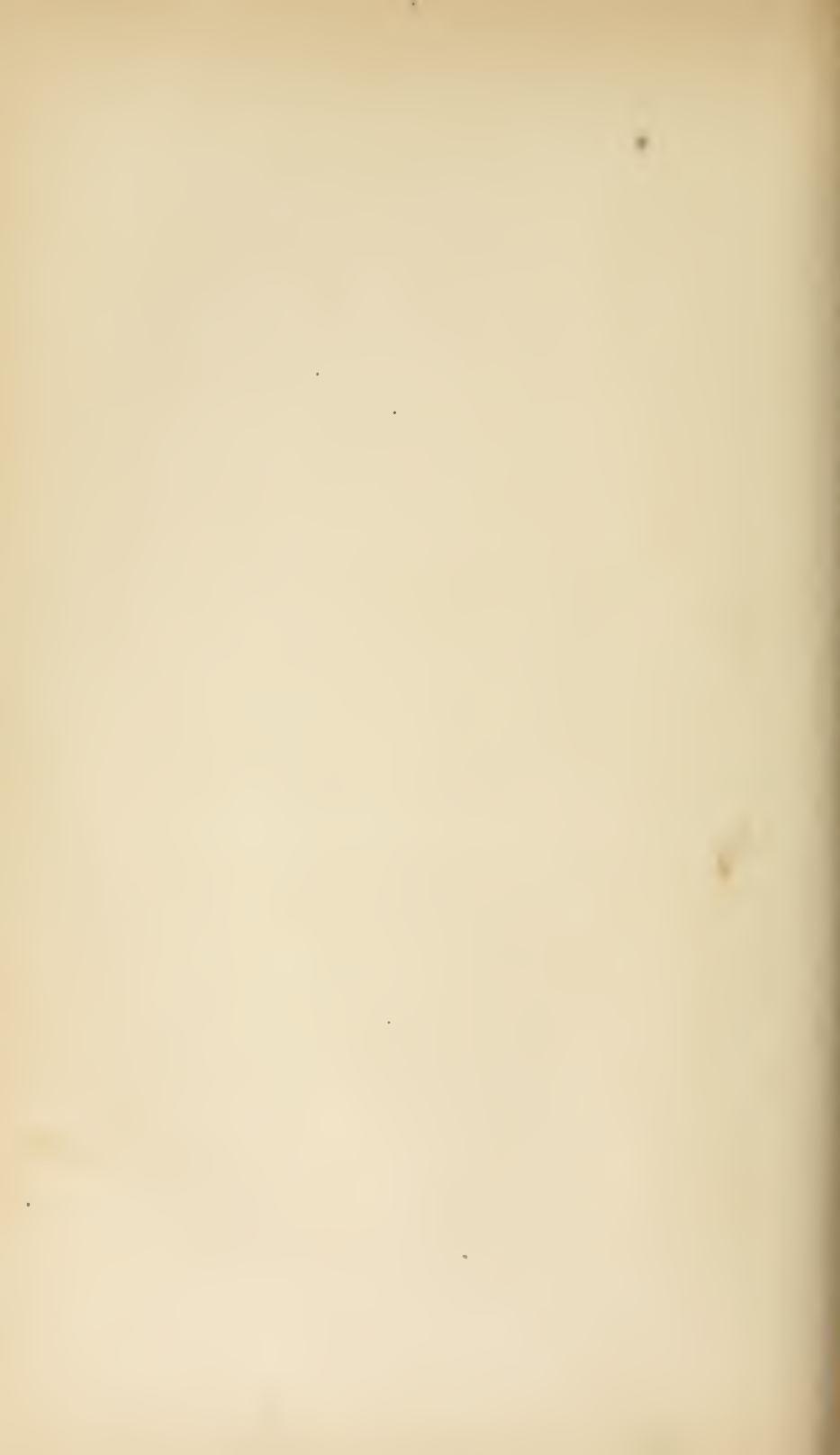
found among some ruins in Behar, has eight arms and three eyes, one of them being in the centre of his forehead. He is decorated with a serpent, which is rearing its head over his right shoulder. With one foot he is crushing an enemy in the act of drawing a sword; with two of his hands he is tossing a human victim on the points of a trident; in a third he holds a drum, in a fourth an axe, in a fifth a sword, in a sixth a portion of the Vedas, and in a seventh a club, on the end of which is a human head.

Sculptured on the wall of a temple in Gaya is another image of Shiva, having four legs, sixteen arms, and seven heads. In each of his sixteen hands is an animal on a plate, as if dressed for food. His crown and girdle are decorated with the heads of his enemies, and he is dancing upon the bodies of four men, two prostrated, and two ready to be crushed.

The goddess Kali, the wife of Shiva, is represented as a woman of a dark-blue color, with four arms, in the act of trampling under her feet her prostrate and supplicating husband. In one hand she holds the bloody head of a giant, and in another an exterminating sword. Her long, dishevelled hair reaches to her feet; her tongue protrudes from her distorted mouth; and her lips, eyebrows, and breast are stained with the blood of the victims of her fury, whom she is supposed to devour by thousands. Her ear ornaments are composed of human carcasses. The girdle about her waist consists of the bloody hands of giants slain by her in single combat, and her necklace is composed of their skulls. This monster divinity is one of the most popular objects of Hindu worship. She



1. Shiva and his wife Parvati. 2, 3, 4, Forms of Shiva from Hindu Sculptures



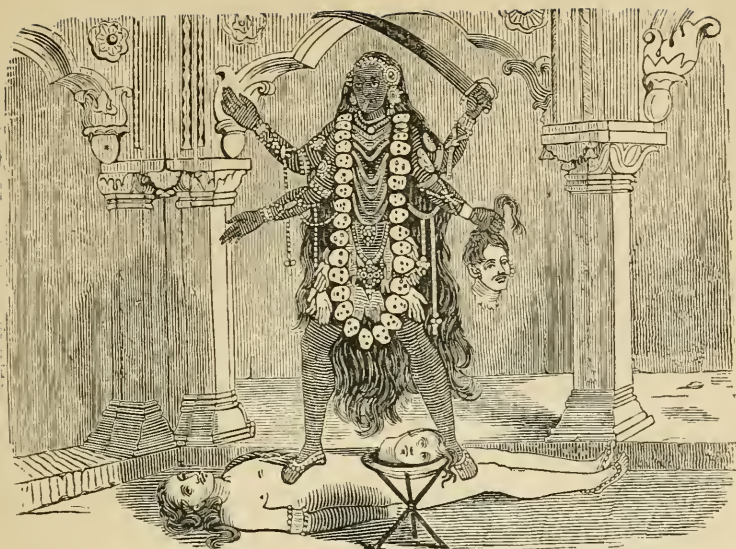


calls forth the shouts, the acclamations, and the free-will offerings of myriads of infatuated worshippers. Her temples are continually drenched with the blood of victims; even human victims are occasionally sacrificed to her. The following is a prescribed form to be used on such occasions: "Hrang, hring, Kali, Kali! — O horrid-toothed goddess, eat, eat; destroy all the malignant; cut with this axe; bind, bind; seize, seize; drink this blood; spheng, spheng; secure, secure! — Salutation to Kali!" It is stated in the Kalika Puran, that blood drawn from fishes and tortoises will please the goddess one month; a crocodile's blood will please her three; that of certain wild animals, nine; that of a bull or a guana, a year; an antelope's or wild boar's, twelve years; a buffalo's, rhinoceros's, or tiger's, a hundred; a lion's, a reindeer's, or a man's, a thousand; but by the blood of three men slain in sacrifice, she is pleased a hundred thousand years!

Such, according to some of the sacred legends, is Kali's thirst for blood, that on a certain occasion, being unable to procure any of the giants for her prey, she cut her own throat, that she might gratify her savage appetite by drinking her own blood. In some of the districts of Bengal she is represented by an image supporting her own half-severed head in her left hand, while streams of blood gush from her throat into her mouth.

Kali is said to have been the founder of the secret society of Thugs. Like the secret societies of more civilized countries, it boasts of great antiquity, and is, to a considerable extent, religious. Its members be-

lieve that they are under the immediate guidance and protection of Kali, and that she permits them to obtain their livelihood by murdering travellers on the highway, and then taking their property. It would be quite inconsistent with their religious principles to rob any person until he is first deprived of life by strangulation. When about to murder a traveller, if they hear or see any thing which, according to their superstitious notions, indicates evil, they allow him to pass on unmolested; but if the omen is esteemed good, they regard it as a positive command to murder him. In 1826, the East India Company adopted measures to suppress this system of wholesale murder. Since that time between two and three thousand Thugs have been arrested, tried, and convicted. Two hundred and six were convicted at a single session of the court. It appeared, in the course of the evidence, that these prisoners, at different times, had murdered four hundred and forty persons. For a more extended description of the habits and superstitions of the Thugs, the reader is referred to Chapter VI.



The Goddess Kali, p. 52.



Luckshme as Varahi, the wife of Vishnu, in his third Incarnation.



## CHAPTER II.

FESTIVALS. — SINGING AND DANCING GIRLS. — SPECIMEN OF THEIR SONGS. — DANCING BOYS. — THE GREAT TEMPLE OF JUGGERNAUT. — IMMENSE MULTITUDES OF PILGRIMS. — THE PLAINS WHITENED WITH THEIR BONES. — PERSONAL APPEARANCE OF JUGGERNAUT. — HIS WARDROBE AND JEWELS. — HE TAKES A RIDE IN HIS CAR. — IS SCOLDED BY HIS WIFE. — THE PILGRIMS SYMPATHIZE WITH HER, AND REND THE AIR WITH TERRIFIC YELLS.

A GREAT number of festivals are celebrated in honor of Hindu divinities, and as most of them are observed annually in almost every city and village throughout extensive portions of the country, the amount of their influence upon the people is immense; but unfortunately it has no tendency to improve their condition. One of the most popular sources of amusement during these festivals is the performance of dancing girls. Let us, in imagination, enter the house of a wealthy native, at night, during a festival in honor of Ganesa. In a conspicuous place is a throne, gaudily decorated, and upon it an image of that divinity, represented as a very corpulent man, of a red color, with four arms, and the head of a white elephant. In front of him is an image of the rat, upon the back of which he is said to perform his journeys. For the gratification of the idol and the multitude of assembled worshippers, a dancing girl is performing. She is clad in garments of the finest texture and of the most brilliant colors,



and is decorated with a profusion of costly ornaments. Her dancing consists in moving slowly and gracefully in various directions, jingling her anklets and bracelets by running backward and forward upon her heels, turning slowly round and round, waving her hands, bending from side to side, and gliding up to the spectators, performing many peculiar and graceful antics. Occasionally her movements are indecent, and her songs plentifully spiced with amorous allusions. After singing and dancing for some hours, her place is supplied, either by others of the same class, or by playactors, jugglers, or mountebanks; and the performance is thus continued from ten o'clock till sunrise.

A Hindu song is introduced here as a specimen of the least objectionable of those which are sung by the dancing girls. The boy mentioned in the first line is Krishna, the favorite divinity, who married sixteen thousand wives. He is believed to have been born of human parents, at Brindabun, on the Ganges, where he spent his youthful days in playing on the flute, and frolicking with the milkmaids:—

“ The pipe is heard of Nundh’s sweet boy —  
 The milkmaids’ hearts beat high with joy ;  
 To the cool woods in crowds they speed ;  
 No danger fear, nor toil they heed ;  
 And, if by chance the youth they spy,  
 Away go prudence, modesty.  
 They gaze, by his bright beauties burned,  
 And soon their pails are overturned ! ”

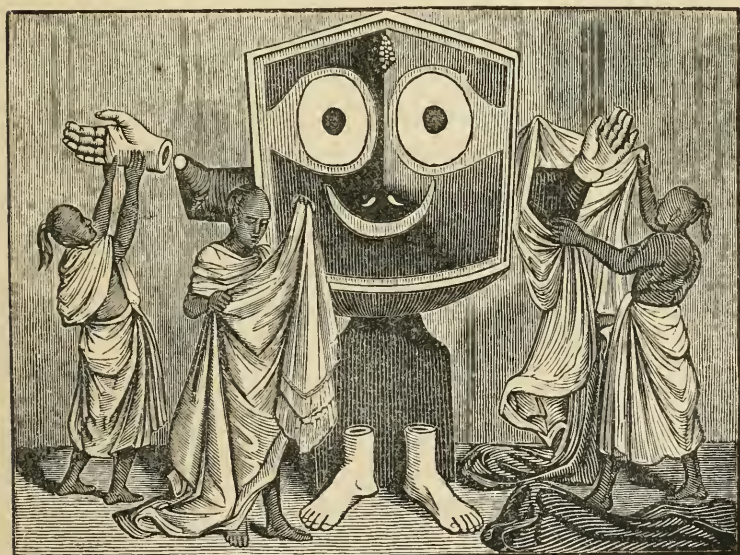
They then go to Jasooda, Krishna’s mother and make the following complaint:—

“ Jasooda, listen to our prayer ;  
 Thy son’s audacious frolics hear !





Ganesa, Dancing Girl, and Musicians.



Portrait of Juggernaut, p. 60.



To Brindabun we bent our way ;  
 He seized our arms and bade us stay.  
 Lady, our cheeks with shame were red ;  
 Like modest girls, away we fled.  
 In vain we've milked, in vain we've churned,  
 For he our pails has overturned ! ”

Jasooda replies, —

“ Go, bold and forward milkmaids, go !  
 No one your wily ways can know ;  
 Often in laughing groups you're seen  
 Bending your steps to coverts green ;  
 There in the cool retreats you rove,  
 And pass the hours in mirth and love ;  
 Then tell me, from your pranks returned,  
 Forsooth, your pails are overturned ! ”

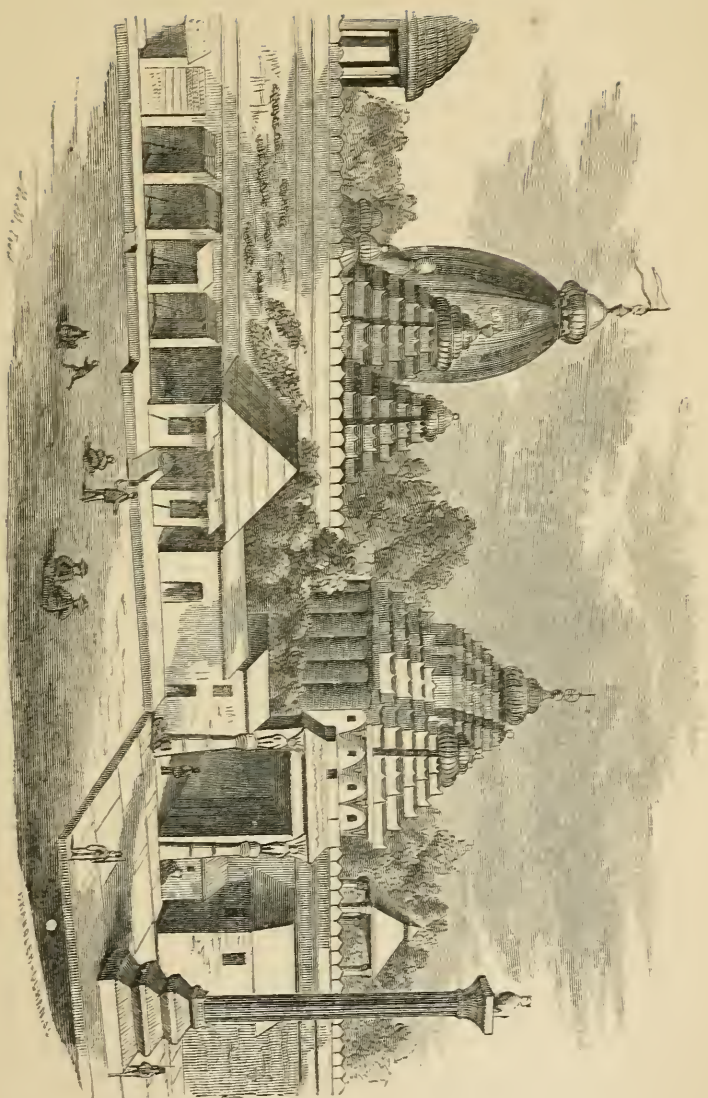
Many of the dancing girls belong to the temples, and are called the wives of the gods. At an early age they are united in wedlock to the images worshipped in the temples. This strange matrimonial connection is formed in compliance with the wishes of the parents, who believe it to be a highly meritorious act to present a beautiful daughter in marriage to a senseless idol, and thus doom her to a life of vice and infamy. Dancing is deemed so disreputable by the Hindus that none engage in it but the dissolute and abandoned.

The dancing girls who do not belong to the temples are bought when children, and adopted into a partnership, to which the income belongs as common stock, each rising in turn to the management of the general fund as she acquires the right by seniority. In some instances this fund accumulates to an immense amount. Some of the best houses and handsomest temples in Benares have been erected by women of dancing notoriety.

Those families who cannot afford the expense of dancing women at their religious festivals, employ Ba-yees, or dancing boys. These are generally of the Mohammedan sect, and are richly dressed in fine muslin of brilliant colors. A roll of silver tissue is wound several times round the waist; the border of the ample skirt, the sleeves, and the neck are richly ornamented with a broad, silver ribbon; the feet are decorated with small bells, and the wrists with bracelets of silver or gold. The musicians who accompany them are generally their relatives. Sometimes musicians buy young children of their parents, and teach them to dance. When they arrive at the age of fifteen or sixteen years, or are too large to dance as Ba-yees, they either learn to play on musical instruments, or quit the profession entirely.

The number of festivals celebrated annually in honor of Juggernaut is twelve. He has many temples in various parts of the country, the one at Puri, on the western shore of the Bay of Bengal, being the largest, and esteemed the most holy. The principal edifice rises to the height of one hundred and eighty-four feet. In an adjacent building, morning and evening, the dancing girls belonging to the temple display their professional skill, for the amusement of the idols enthroned in the large edifice. There, also, three times a day, large quantities of the choicest food are presented to these wooden images. The people are taught that the appetite of these gods is perfectly satisfied by smelling and seeing the food at a distance. This is a remarkably fortunate circumstance, since the Brahmins always take what the idols leave.





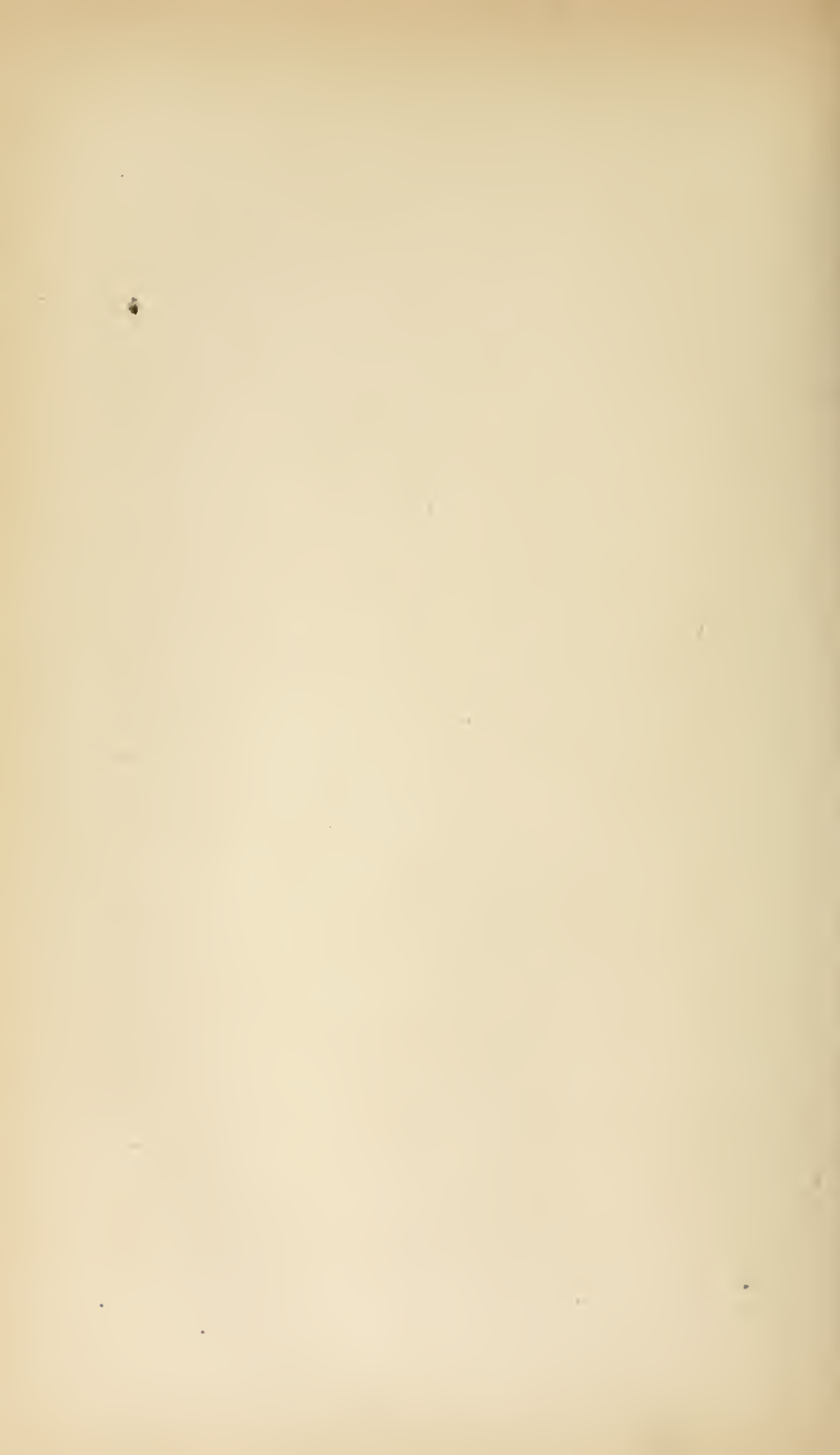
The Great Temple of Jaggernaut at Puri, p. 58.







A Ba-yee or Dancing Boy.



The wall which surrounds the temple is twenty-one feet high, and forms an enclosure six hundred and fifty feet square. On each side of the square is a gateway. The eastern gateway is through the base of a highly-ornamented tower, and in front of it is a column which is regarded as a very beautiful specimen of architecture. The shaft, which is thirty feet high, is composed of a single stone. On the top is an image of Huneman, a deified monkey.

The only foreigner who ever saw the inside of this temple was an English officer, who, about thirty years since, succeeded in gaining admission, by painting and dressing himself like a native. When the Brahmins discovered that their holy place had been thus defiled, they became so enraged that all the English residing at the station were obliged to flee for their lives. Suspecting their pursuers to be more desirous of gratifying their avarice than their revenge, they strewed silver money by the way, and, while the natives stopped to pick it up, they gained time, and succeeded in reaching a place of safety.

The car festival celebrated here is usually attended by more than one hundred and fifty thousand pilgrims, nearly half of whom are females. There is great suffering among these pilgrims, and many of them die in consequence of excessive fatigue, exposure to the annual rains, and the want of suitable and sufficient food. The plains, in many places, are literally whitened with their bones, while dogs and vultures are continually devouring the bodies of the dead. Rev. Mr. Lacy informed me that, on one occasion, he counted ninety dead bodies in one place, and

that his colleague, at the same time, counted one hundred and forty in another place.

Great numbers perish on their way home. The pilgrim, on leaving Puri, has a long journey before him, and his means of support are often almost, if not entirely, exhausted. The rainy season has commenced, and at every step his naked feet sink deep in the mud. At length, exhausted by hunger and fatigue, he sits down by the side of the road, unable to proceed any farther. His companions, regarding only their own safety, leave him to his fate. Dogs, jackals, and vultures gather around him, watching his dying struggles; and in a few hours his flesh has disappeared, and his bones lie bleaching on the plain. Since the erection of this temple, in the twelfth century, such has been the fate of millions.

I took a portrait of Juggernaut as I saw him in the morning, while the Brahmins were making his toilet. He appeared to be well supplied with fine Cashmere shawls and valuable jewels, and the Brahmins were so arranging them as to display the beauties of his person to the best advantage. In the evening he is entirely disrobed, and his shawls and jewels, and also his hands and feet, which are made of gold, are carefully locked up in a strong box. This precaution is not through fear that the idol will convey himself away in the night, but to secure these treasures from thieves. Nor is the strong box always a sufficient security; for on one occasion, upon opening it in the morning, jewels to the value of some thousands of dollars had disappeared.

At one of the annual festivals, Juggernaut and two

other images, said to be his brother and sister, are drawn out upon huge cars. The car of Juggernaut consists of an elevated platform, thirty-four feet square, supported by sixteen wheels, each six and a half feet in diameter. From the centre of the platform, directly over where the idol is placed, rises a tower, covered with English broadcloths, in alternate stripes of red and yellow. Six ropes, or cables, are attached to the car, six inches in diameter and three hundred feet in length, by means of which the people draw it from place to place. Many devotees have cast themselves under the wheels to be crushed to death. As a reward for this act of devotion, they expect to enjoy health, riches, and honors in the next life.

The car festival, which I witnessed at Puri, commenced on the Sabbath. I went to the temple about two o'clock in the afternoon, just as the pilgrims, who had encamped in great numbers in the vicinity, were beginning to assemble. From an elevated position, on an elephant, I saw them pouring in from every direction, until four o'clock, when the concourse became immense. Every street and avenue leading to the temple was thronged, and the flat roofs of the houses were densely crowded with anxious spectators. About five o'clock, a company of men proceeded from the temple, making a horrid din with drums, gongs, and trumpets. Next came the idols, shaded by umbrellas of state, and attended by various emblems of royalty. The vast multitude greeted them with loud and long-continued shouts. Juggernaut, and his brother and sister, were now to mount their cars; but from the infirmities of age, or some more obvious cause, they

submitted to the awkward expedient of being dragged through the mud to their elevated seats by the aid of ropes and Brahmins. A variety of ceremonies followed, but as it was growing late, I returned to my lodgings.

At sunrise the next morning, the gates of the town were thrown open, to admit the beggars. As they passed, I was informed by the English magistrate, by whose order they were admitted, that their number probably exceeded fifty thousand. They were the most weary, ragged, filthy, wretched-looking objects I ever saw. They had been prevented from entering the town at an earlier period, because of their inability to pay the tax which the Honorable East India Company demanded of their heathen subjects for the privilege of seeing their idols. The Company, I ascertained, had, in the preceding thirty-four days, received fifty-five thousand dollars as admission fees. Having already extorted so large a sum from the richer pilgrims, they could well afford, now that a part of the festival was over, to admit gratuitously those from whom no money could be obtained. It affords me much pleasure to say that this unrighteous source of gain has been abolished. The multitude of beggar pilgrims hastened onward to the cars, and appeared to be lost in the much larger multitude there assembled.

Hearing the tumultuous sound of many voices at a distance, I looked towards the place from which it came, when I saw about a thousand men advancing, with green branches elevated in their hands. They rushed forward, leaping through the crowd, and, with



mighty shoutings, seized the ropes of one of the cars, and dragged it forth in triumph. Soon other companies, in a similar manner, dashed forward, and put the two remaining cars in motion.

The pilgrims are taught to believe that the cars are not moved and guided by the strength of the men who pull at the ropes, but by the will and pleasure of the idols. This being admitted, it must be that Juggernaut made a great mistake, for he ran his car against a house, and was not able to extricate himself until the afternoon of the next day. Perhaps he was merely in a surly mood, for they believe that the cars move only when the idols are pleased with the worship. If for any reason a car stops, they suppose that the idol thus expresses his disapprobation. One of the priests then steps forward to the front of the platform, and rehearses the deeds and extols the character of the idol in a manner the most obscene. No person, educated in a Christian country, can possibly conceive expressions so debasing and abominable as are used on such occasions. Should the speaker quote from the Shasters, or invent an expression more than usually lascivious, the multitude give a shout, or rather a sensual yell, the men again pull with renewed energy at the ropes, the idol is supposed to be delighted, and the car is permitted to move on. When dragged a short distance farther, it is stopped again by a priest, who slyly clogs one of the wheels. Then another scene of pollution is acted out with all its debasing influence upon the mind and morals of the people. In this manner eight days are spent in drawing the car two miles.

Vann, McIsaac and Co.

# HUPPURNESSE

1, 2 & 3 EMPIRE

SYRACUSE

In one of the apartments of Juggernaut's temple there is a golden image of Luckshme, the wife of Juggernaut. Near midnight, on the fourth day of the car festival, it was brought out of the temple on a splendid litter borne on the shoulders of men. Preceded by a band of rude music, and men bearing flaming torches, they soon approached the cars, when Luckshme was presented directly in front of Juggernaut, her husband. Immediately the whole multitude appeared to be in a perfect rage, and rent the air with the most violent and clamorous yells. The women, who at this time were unusually numerous, appeared to be by far the most excited. In the midst of these dreadful yells, which had now continued several minutes, one of the priests took a garland of flowers from Juggernaut, and placed it around the neck of his wife. She was then borne off towards the temple, and the clamor ceased.

I inquired the meaning of this strange and terrific ceremony. The reply was, that on the first day of the festival, Juggernaut had eloped with his sister; that on the fourth his wife heard of it, and, being stung with jealousy, determined on revenge. Accordingly she set out in hot pursuit of her unfaithful spouse; and, having overtaken him at this place, she had given him a sound scolding. The shouting and yelling of the multitude were merely the effect of sympathy, they joining in the chorus with the scolding wife. This accounts for the active part which the women took in this ceremony. Juggernaut, like other penitent husbands who have scolding wives,

promises to do better in future, and Luckshme is persuaded to be reconciled and to return home.

It will readily be perceived that this festival exerts a most pernicious influence upon the community. The ceremonies are not only foolish, but most polluting in their tendencies and effects. Here crimes of the foulest character are sanctioned by the conduct of their supreme god. It is not, therefore, a matter of surprise that impurity and all its kindred abominations pervade the land.

## CHAPTER III.

ORIGIN OF THE GODDESS DURGA.—THE DURGA FESTIVAL IN CALCUTTA.—EVERY HOUSE CONVERTED INTO A TEMPLE AND FURNISHED WITH A TEN-ARMED IMAGE OF THE GODDESS.—THE DECORATIONS AND ILLUMINATIONS.—MUSICIANS.—DANCING GIRLS.—CAROUSALS.—PRESENTATION OF OFFERINGS TO THE IDOL.—A RAJAH PRESENTS SIXTY-FIVE THOUSAND SHEEP, GOATS, AND BUFFALOES TO BE SACRIFICED.—WORSHIPPERS DAUB THEMSELVES WITH THE BLOOD OF SACRIFICED ANIMALS, AND SING, SHOUT, AND DANCE.—THE IMAGES ARE CARRIED IN PROCESSION, ACCOMPANIED WITH MUSIC, AND THROWN INTO THE GANGES.—MANY THOUSANDS OF PROCESSIONS TO BE SEEN AT THE SAME MOMENT.—THE CHARAK FESTIVAL.—DEVOTEES SUSPENDED BY IRON HOOKS THRUST INTO THE MUSCULAR PARTS OF THE BACK.—OTHERS WITH THE TONGUE AND OTHER PARTS OF THE BODY PIERCED FOR THE INSERTION OF ROPES, RODS, AND LIVING SERPENTS.—THE MOHURRUM FESTIVAL.

THE most important festival in the Bengal Presidency is in honor of Durga. We are informed in the Shasters that this goddess became famous among the other divinities by slaying a giant who had become their oppressor. The following account of this exploit is abridged from the volumes of Ward. In remote ages, a giant named Durga, having performed religious austerities of transcendent merit in honor of Brahma, obtained his blessing, and became a great oppressor. He conquered the three worlds; dethroned all the gods, except the sacred Triad; banished them from their respective heavens to live in

forests; and compelled them, at his nod, to come and bow down and worship before him, and celebrate his praise. He abolished all religious ceremonies. The Brahmins, through fear of him, forsook the reading of the Vedas. The rivers changed their courses. Fire lost its energy. The terrified stars retired from his sight. He assumed the forms of the clouds, and gave rain whenever he pleased; the earth, through fear, gave an abundant increase; and the trees yielded flowers and fruits out of season.

The gods at length applied to Shiva. One said, He has 'dethroned me; another, He has taken my kingdom; and thus all the gods related their misfortunes. Shiva, pitying their case, desired his wife, Parvati, to go and destroy the giant. She willingly accepted the commission. Durga prepared to meet her with an army of thirty thousand giants, who were such monsters in size, that they covered the surface of the earth,—ten millions of swift-footed horses,—a hundred millions of chariots,—a hundred and twenty thousand millions of elephants,—and soldiers beyond the power of arithmetic to number. Parvati, having assumed a thousand arms, sat down upon a mountain, coolly awaiting the approach of her formidable foes. The troops of the giant poured their arrows at her, thick as the drops of rain in a storm; they even tore up the trees and the mountains, and hurled them at the goddess; she turned them all away, and caused millions of strange beings to issue from her body, which devoured all her enemies except their great leader. He then hurled a flaming dart at the goddess; she easily turned it aside. He



discharged another; this she resisted by a hundred arrows. He levelled at her a club and pike; these, too, she repelled. He broke off the peak of a mountain and threw it at her; she cut it into seven pieces with her spear. He now assumed the shape of an elephant as large as a mountain, and approached the goddess; but she tied his legs, and with her nails, which were like cimeters, tore him in pieces. He then arose in the form of a buffalo, and with his horns cast stones and mountains at the goddess, tearing up the trees by the breath of his nostrils; she pierced him with a trident, when he reeled to and fro. Renouncing the form of a buffalo, he reassumed his original body as a giant, with a thousand arms, and weapons in each; she seized him by his thousand arms, and carried him into the air, from whence she threw him down with dreadful force. Perceiving, however, that this had no effect, she pierced him in the breast with an arrow; when the blood issued in streams from his mouth, and he expired. The gods, filled with joy, immediately reascended their thrones, and were reinstated in their former splendor. The Brahmins recommenced the study of the Vedas. Sacrifices were again regularly performed. Every thing reassumed its pristine state. The heavens rang with the praises of Parvati; and the gods, in return for so signal a deliverance, immortalized the victory by transferring to the heroine the name of Durga.

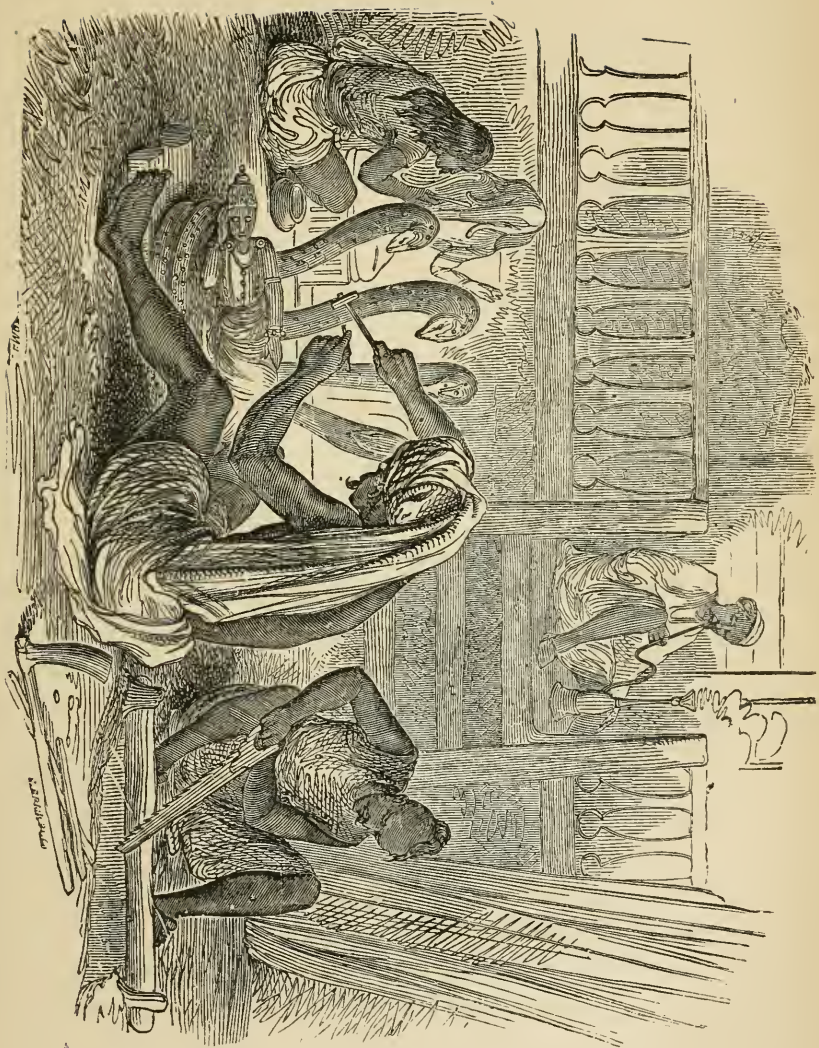
Though I have witnessed the celebration of the Durga festival, I insert the following account of it by Rev. Alexander Duff, D. D., of Calcutta, in preference to any description of my own: "Were you in

Calcutta in the month of September, you might every where witness the most splendid and extensive preparations for the annual festival of Durga. In passing along the streets, your eye would be chiefly arrested by the profusion of images exposed for sale. On inquiry, you would be told that wealthy natives have images of the goddess in their houses, made of gold, silver, brass, copper, crystal, stone, or mixed metal, which are daily worshipped. These are stable and permanent heirlooms in a family, and are transmitted from sire to son, like other goods and chattels that become hereditary property. But, besides these, for the ceremonial purpose of a great festival, multitudes of temporary images are prepared. They may be made of a composition of hay, sticks, clay, wood, or other cheap and light materials. They may be of any size, from a few inches to ten, twelve, or twenty feet in height, though the ordinary size is that of the human stature. The only limitation is in regard to the form. This is prescribed by divine authority, and from it there must be no departure. Hence all are framed or fashioned after the same divine model. These images may be made by the worshipping parties themselves, and made so small, and of substances so inexpensive, that the poorest may be provided with one as well as the most wealthy. But if the parties do not choose to make the images themselves, there are image-makers by profession, and, in a city like Calcutta, the craft of image-making is by far the most lucrative and unfluctuating of all crafts. If there be thousands and tens of thousands of families that are to engage in the celebration of the festival,

there must be thousands and tens of thousands of images prepared. Hence the spectacle presented in the streets of Calcutta previous to the celebration of the Durga festival. Before, behind, on the right and on the left, you seem encompassed with a forest of images of different sizes, and piles of limbs, and bodies, and fragments of images, of divers materials, finished and unfinished,—in all the stages of progressive fabrication. Not only is the sense of vision affected; the ears, too, are assailed by the noise of implements busily wielded by the workmen. You step aside, and, standing at the door of an image-maker's workshop, you gaze with wonder at the novel process.

“After the abatement of the first surprise, you are impelled to address the men. ‘What!’ you exclaim, ‘do you really believe that, with your own hands, you can, out of wood, and straw, and clay, fabricate a god before which you may fall down and worship?’ ‘No,’ will be the prompt reply; ‘we believe no such thing.’ ‘What, then, do you believe?’ ‘We believe,’ respond they, ‘that we mould and fashion only the representative image, or graven likeness, of the deity.’ ‘How, then, come you to worship it?’ ‘Wait,’ may be the reply, ‘till the first great day of the feast, and you will then see how it is rendered worthy of homage and adoration.’

“As the great day approaches, symptoms of increasing preparation thicken and multiply all around. People are seen in every direction conveying the images to their houses. The materials for wonder-stirring exhibitions and ceremonial observances are



An Idol Manufactory.





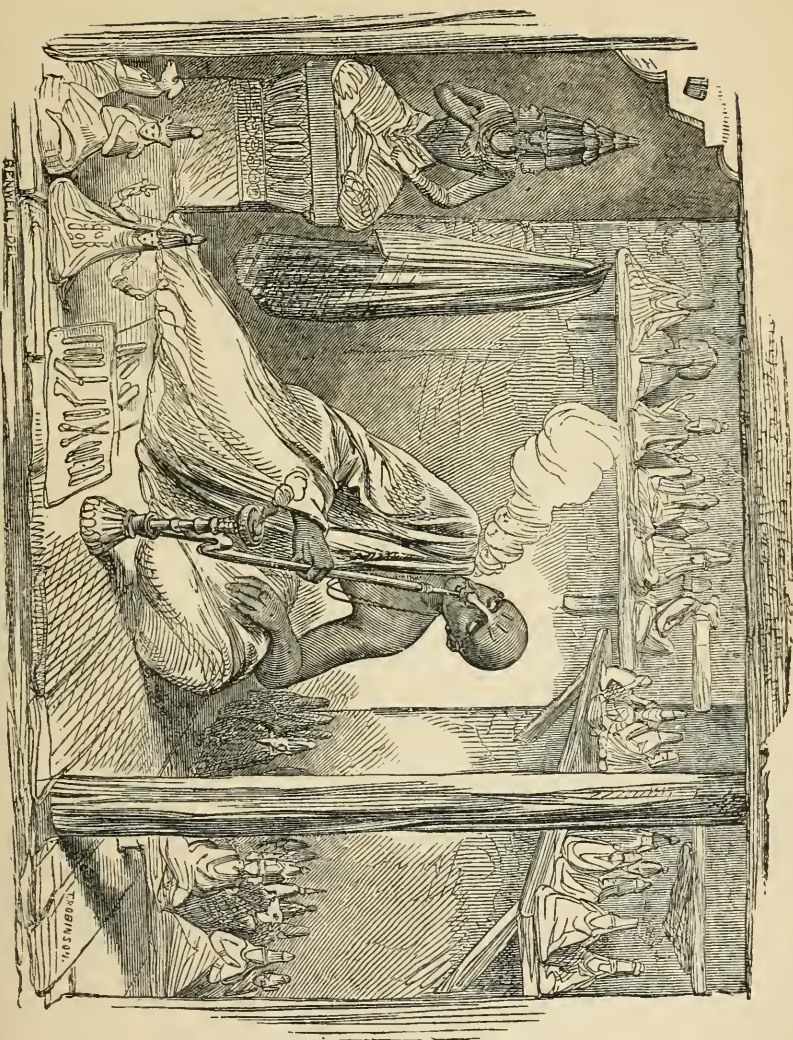


every where accumulating. Thousands of residents from a distance are seen returning to their homes in the interior, laden with the earnings and the profits of months to lavish on the great occasion. At length the government offices are, by proclamation, shut for an entire week. Secular business of every description, public and private, is suspended by land and by water, in town and in country. All things seem to announce the approach of a grand holiday — a season of universal joy and festivity.

“It extends, all together, over a period of fifteen days. The greater part of that time is occupied with the performance of preliminary ceremonies, previous to the three great days of worship. Early on the morning of the first of the three great days commences the grand rite of consecrating the images. Hitherto these have been regarded merely as combinations of lifeless, senseless matter. Now, however, by the power of the Brahmins, — those vicegerents of deity on earth, — they are to be endowed with life and intelligence. A wealthy family can always secure the services of one or more Brahmins; and of the very poor, a few may always unite, and secure the good offices of one of the sacred fraternity. At length the solemn hour arrives. The officiating Brahmin, provided with the leaves of a sacred tree, and other holy accoutrements, approaches the image. With the two forefingers of his right hand he touches the breast, the two cheeks, the eyes, and the forehead of the image, at each successive touch giving audible utterance to the prayer, ‘Let the spirit of Durga descend, and take possession of this image!’ And

thus, by the performance of various ceremonies, and the enunciation of various mystical verses or incantations, called *muntras*, the ghostly officiator is devoutly believed to possess the divine power of bringing down the goddess to take bodily possession of the image, which is henceforward regarded as the peculiar local habitation of the divinity, and is believed to be really and truly animated by her. In this way the relation of the visible image to the invisible deity is held to be precisely the same as the relation of the human body to the soul, or subtile spirit, that actuates it. The constant and universal belief is, that when the Brahmin repeats the *muntras*, the deities must come, obedient to his call, agreeably to the favorite Sanskrit *sloka*, or verse—‘The universe is under the power of the deities; the deities are under the power of the *muntras*; the *muntras* are under the power of the Brahmins; consequently, the Brahmins are gods.’ This is the creed of the more enlightened; but a vast proportion of the more ignorant and unreflecting believe something far more gross. It is their firm persuasion that, by means of the ceremonies and incantations, the mass of rude matter has been actually changed or transformed, or, if you will, transubstantiated, into the very substance of deity itself. According to either view of the subject, whether more or less rational, the image is believed to be truly animated by divinity—to be a real, proper, and legitimate object of worship. Having eyes, it can now behold the various acts of homage rendered by adoring votaries; having ears, it can be charmed by the symphonies of music and of song; having nostrils, it

An Idol Merchant and his Wares.







can be regaled with the sweet-smelling savor of incense and perfume; having a mouth, it can be luxuriated with the grateful delicacies of the rich banquet that is spread out before it.

“Immediately after the consecration of the images, the worship commences, and is continued with numberless rites nearly the whole day. But what description can convey an idea of the multifarious complexity of Indian worship? — worship, too, simultaneously conducted in thousands of separate houses; for on such occasions every house is converted into a temple. To bring the subject within some reasonable compass, you must suppose yourself in the house of a wealthy native. Let it be one which is constructed, as usual, of a quadrangular form, with a vacant area in the centre, open or roofless towards the canopy of heaven. On one side is a spacious hall, opening along the ground floor, by many folding doors, to piazzas or verandas on either side. These are crowded by the more common visitors. Round the greater part of the interior is a range of galleries, with retiring chambers. Part of these is devoted to the reception of visitors of the higher ranks, whether European or native, and part is closed for the accommodation of the females of the family, who, without being seen themselves, may, through the venetians, view both visitors and worshippers, as well as the varied festivities. The walls, the columns, and fronts of the verandas and galleries, are fantastically decorated with a profusion of ornaments of colored silk and paper, and of gold and silver tissue. To crown all, there is, in the genuine Oriental style, an extrav-



agant display of lustres, suspended from the ceiling, and projecting from the walls, — which, when illuminated at night, radiate a flood of light enough to dazzle and confound ordinary vision.

“At the upper extremity of the hall is the ten-armed image of the goddess, raised several feet on an ornamented pedestal. On either side of her are usually placed images of her two sons — Ganesa, the god of wisdom, with his elephant head; and Kartika, the god of war, riding on a peacock. These are worshipped on this occasion, together with a multitude of demi-goddesses, the companions of Durga in her wars.

“In the evening, about eight o’clock, the principal *pujah*, or worship, is renewed with augmented zeal. But what constitutes *pujah*, or worship, in that land ! Watch the devotee, and you will soon discover. He enters the hall ; he approaches the image, and prostrates himself before it. After the usual ablutions, and other preparatory rites, he twists himself into a variety of grotesque postures ; sometimes sitting on the floor, sometimes standing ; sometimes looking in one direction, and sometimes in another. Then follows the ordinary routine of observances, by the officiating Brahmin, sprinkling the idol with holy water ; rinsing its mouth ; washing its feet ; wiping it with a dry cloth ; throwing flowers and green leaves over it ; adorning it with gaudy ornaments ; exhaling perfumes ; alternate tinklings and plasterings of the sacred bell with the ashes of sandal wood ; mutterings of invocation for temporal blessings ; and a winding up of the whole with the lowliest act of prostration, in

which the worshipper stretches himself at full length, disposing his body in such a manner as at once to touch the ground with the eight principal parts of his body, viz., the feet, the thighs, the hands, the breast, the mouth, the nose, the eyes, and the forehead.

“Then succeeds a round of carousals and festivity. The spectators are entertained with fruits and sweetmeats. Guests of distinction have *atar*, or the essence of roses, and rich conserves, abundantly administered. Musicians, with various hand and wind instruments, are introduced into the hall. Numbers of abandoned females, gayly attired, and glittering with jewels, are hired for the occasion to exhibit their wanton dances, and rehearse their indecent songs in praise of the idol, amid the plaudits of surrounding worshippers.

“Another essential part of the worship consists in the presentation of different kinds of offerings to the idol. These offerings, after being presented with due form and ceremony, are eventually distributed among the attendant priests. No share of them is expected to be returned to the worshipper; therefore, on his part, it is a real sacrifice. Whatever articles are once offered, become consecrated, and are supposed to have some new and valuable qualities thereby imparted to them. Hence the more ignorant natives often crave a small portion of the sacred food, to be carried home, to cure diseases. But it is to the almost incredible profusion of the offerings presented at such festivals that we would desire to call special attention. In general it may be said that the mass of the people, rich and poor, expend by far the larger moiety of their earnings or income on offerings to idols, and the

countless rites and exhibitions connected with idol worship. At the celebration of one festival, a wealthy native has been known to offer eighty thousand pounds of sweetmeats; eighty thousand pounds of sugar; a thousand suits of cloth garments; a thousand suits of silk; a thousand offerings of rice, plantains, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of one hundred and fifty thousand dollars on the offerings, the observances, and the exhibition of a single festival; and upwards of fifty thousand dollars ever afterwards, to the termination of his life. Indeed, such is the blind zeal of these benighted people, that instances are not infrequent of natives of rank and wealth reducing themselves and families to poverty by their lavish expenditure in the service of the gods, and in upholding the pomp and dignity of their worship. In the city of Calcutta alone, at the lowest and most moderate estimate, it has been calculated that two and a half millions of dollars, at least, are annually expended on the celebration of the Durga Pujah festival. How vast, then, must be the aggregate expended by rich and poor on all the daily, weekly, monthly, and annual rites, ceremonies, and festivals, held in honor of a countless pantheon of divinities!

“At the annual festival of Durga there are also bloody sacrifices presented. The number of these, though in general little thought of or little known, is very remarkable. When infidel scoffers have read in the Bible of the multitude of sacrifices constantly offered,—more especially when they read of King Solomon, on one memorable occasion, sacrificing twenty-

two thousand oxen and a hundred and twenty thousand sheep,—they have not scrupled to denounce the narrative as wholly beyond the pale of historic credibility—as partaking so much of the fabulous and the marvellous, as seriously to damage the authenticity of the entire record that contains it. Ignorant men! ignorant of the manners and customs of Oriental nations, and, ever true to the character of their race, presumptuous in proportion to their ignorance! Were they transported to the shores of Hindustan now, they would find, up to this day, multitudes of sacrifices constantly offered at temples and in private houses; in single cases almost rivalling, and, collectively and nationally, vastly out-rivalling in number the thousands and tens of thousands once offered by the Hebrew monarch, at a time when the sovereign reckoned it no impiety to allocate the resources of a state to the rearing of altars and temples to Jehovah, Lord of hosts; nor, as the most exalted member of the visible church, felt it any dishonor for a season to drop the functions of royalty, and, assuming part of the office of high priest, solemnly to engage in conducting the devotional exercises of a national worship. And if the overwhelming evidence addressed to their understandings had failed to convince them of the veracity of the inspired penman, must not the testimony of sense, as to the vast numbers of Hindu sacrifices, extort from them a confession in favor of the antecedent credibility of the Jewish record in the narration of numbers not more than parallel in magnitude?

“At a single temple in the neighborhood of Calcutta, the ordinary number of daily sacrifices averages

between fifty and a hundred he-goats and rams, besides a proportion of buffaloes. On Saturdays and Mondays, which are days particularly sacred to the divinity worshipped there, the number of sacrifices is doubled or trebled; while, on great festival occasions, the number is increased from hundreds to thousands. At the annual festival of Durga, there are hundreds of families, in the Calcutta district alone, that sacrifice severally scores of animals; many present their hecatombs; and some occasionally their thousands. It is within the present century that the rajah of Nudiya, in the North of Bengal, offered a large number of sheep, and goats, and buffaloes, on the first day of the feast, and vowed to double the offering on each succeeding day, so that the number sacrificed in all amounted, in the aggregate, to upwards of sixty-five thousand! Mr. Ward states, that 'the rajah loaded boats with the bodies, and sent them to the neighboring Brahmins, but they could not devour or dispose of them fast enough, and great numbers were thrown away.'

"Returning to the scene in the house of a wealthy native on the first great day of the festival:—After the worship, and the offerings, and the dancings in honor of the goddess have been concluded, the votaries proceed, after midnight, to the presentation of animals in sacrifice. It is in the central roofless court, or area of the house, that the process of slaughter is usually carried on. There, in a forked, upright post, the neck of the victim is inserted, and made fast by a transverse pin above. Close at hand stands the hired executioner, usually a blacksmith, with his



broad, heavy axe ; and woe be to him if he fail in severing the head at one stroke ! Such failure would bring ruin and disgrace to himself, and entail the most frightful disaster on his employer and family.

“Each animal is duly consecrated by the officiating Brahmin, who marks its horns and forehead with red lead,—sprinkles it with Ganges water,—adorns its neck with a necklace of leaves, and its brow with a garland of flowers, and reads various incantations in its ears, adding, ‘O, Durga, I sacrifice this animal to thee, that I may dwell in thy heaven for so many years.’ With similar ceremonies, each sacrificial victim, whether goat, sheep, or buffalo, is dedicated and slain, amid the din and hubbub of human voices. The heads and part of the blood are then carried in succession to the hall within, and ranged before the image, each head being there surmounted with a lighted lamp. Over them the officiating Brahmin repeats certain prayers, utters appropriate incantations, and formally presents them as an acceptable feast to the goddess. Other meat-offerings and drink-offerings are also presented, with a repetition of the proper formulas. Last of all, on a small, square altar, made of clean, dry sand, burnt-offerings of flowers, grass, leaves, rice, or clarified butter are deposited—with prayers, that all remaining sins may be destroyed by the sacrificial fire. This naturally leads us to answer a question that is often asked, namely, What becomes of the flesh meat of so many animals ? Part of it is sometimes offered on the altar as a burnt sacrifice. But the larger part always, and not unfrequently the whole, is devoured as food. The Brah-

mins, of course, have their choice; and the remainder is distributed in large quantities among the inferior castes. As it has been consecrated by being offered to the goddess, it is lawful for all who choose to partake of it.

“It is impossible to describe all the various modes in which the Durga Pujah is celebrated by the different castes and sects. Some individuals expend the largest proportion in peace-offerings, and meat and drink-offerings; others in bloody sacrifices and burnt-offerings; some in the dances, and the tinsel garnishings, and fire-work exhibitions; and others in entertaining and giving presents to Brahmins. The disciples of Vishnu, though they celebrate the festival with great pomp, present no bloody offerings to Durga; instead of slaughtering animals, pumpkins or some other substitute, are split in two, and presented to the goddess.

“The multitudinous rites and ceremonies of the first day and night of the festival being now nearly concluded, numbers of old and young, rich and poor, male and female, rush into the open area that is streaming with the blood of animals slain in sacrifice. They seize a portion of the gory dust and mud, and with the sacred compost literally daub their bodies, dancing and prancing all the while with savage ferocity. With their bodies thus bespattered, and their minds excited into frenzy, multitudes now pour into the streets — some with blazing torches, others with musical instruments; and all, twisting their frames into the most wanton attitudes, and vociferating the most indecent songs, rush to and fro, reeling;



A Palanquin Bearer dancing in celebration of the Durga Festival.



shouting, and raving, more wildly than the troops of "iron-speared" and "ivy-leaved" Amazons, that were wont, in times of old, to cause the woods and the mountains of Greece to resound with the frantic orgies of Bacchus. For two days and two nights more, there is a renewal of the same round of worship, and rites, and ceremonies, and dances, and sacrifices, and Bacchanalian fury.

"As the morning of the first day was devoted to the consecration of the images, so the morning of the fourth is occupied with the grand ceremony of unconsecrating them. He, who had the divine power of bringing down the goddess to inhabit each tabernacle of wood or clay, has also the power of dispossessing it of her animating presence. Accordingly, the officiating Brahmin, surrounded by the members of the family, engages, amid various rites, and sprinklings, and incantations, in sending the divinity back to her native heaven; concluding with a farewell address, in which he tells the goddess that he expects her to accept of all his services, and to return again to renew her favors on the following year. All now unite in muttering a sorrowful adieu to the divinity, and many seem affected even to the shedding of tears.

"Soon afterwards a crowd assembles, exhibiting habiliments bespotted with divers hues and colors. The image is carried forth to the street. It is planted on a portable stage, or platform, and then raised on men's shoulders. As the temporary local abode of the departed goddess, it is still treated with profound honor and respect. As the procession advances along the street, accompanied with music and songs, amid



clouds of heated dust, you see beings wearing all the outward prerogatives of the human form, marching on either side, and waving their chouries, or long, hairy brushes, to wipe away the dust, and ward off the mosquitoes or flies, that might otherwise desecrate or annoy the senseless image. As it approaches its destination—the river Ganges—you every where behold numbers of similar processions, from town and country, before and behind, on the right and on the left. As far as vision can reach, the banks seem literally covered. It is one living, moving mass—dense, vast, interminable. The immediate margin being too confined for the accommodation of such a teeming throng, hundreds and thousands of boats, of every size and form, are put in requisition. A processional party steps on board, and each vessel is speedily launched on the broad expanse of the waters. The bosom of the stream seems, for miles, to be converted into the crowd, and the movement, and the harlequin exhibitions, of an immense floating fair. When the last rites and ceremonies are terminated, all the companies of image-carriers suddenly fall upon their images. They break them to pieces, and violently dash the shivered fragments into the depths of the passing stream. But who can depict the wondrous spectacle?—the numbers without number; the fantastic equipages of every rank and grade; the variegated costumes of every caste and sect; the strangely indecorous bodily gestures of deluded worshippers; the wild and frenzied mental excitement of myriads of spectators intoxicated with the scene; the breaking, crashing, and sinking, of hundreds of dispossessed

images, along the margin, and over the surface of the mighty stream,—amid the loud, shrill dissonance of a thousand untuneful instruments, commingled with the still more stunning peals of ten thousand thousand human voices! Here, language entirely fails. Imagination itself must sink down with wings collapsed, utterly baffled in the effort to conceive the individualities and the groupings of such an assemblage.

“Towards evening the multitudes return to their homes, to engage in fresh scenes of boisterous mirth and sensual revelry. When these are at length brought to a close, all hearts, all thoughts are instantaneously turned towards the next incoming festival, in honor of some other divinity; and the necessary preparations are at once set on foot to provide for its due celebration. Thus it has been for ages past, and thus it may be for ages to come, unless Christians come forward, far beyond the standard of any present example, to advance the Redeemer’s cause.”

The following description of a festival in honor of Shiva and his consort Kali is also from Rev. Dr. Duff:

“The festival derives its name of Charak Pujah from chakra, a discus, or wheel, in allusion to the circle performed in the rite of swinging, which constitutes a prominent part of the anniversary observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pivot, is placed, horizontally, another long pole. From one end of this transverse beam is a rope suspended, with two hooks affixed to it. To the other extremity is fastened another rope,

which hangs loosely towards the ground. The devotee comes forward, and prostrates himself in the dust. The hooks are then run through the fleshy parts of his back, near the shoulders. A party, holding the rope at the other end, immediately begin to run round with considerable velocity. By this means the wretched dupe of superstition is hoisted aloft into the air, and violently whirled round and round. This being regarded one of the holiest of acts, the longer he can endure the torture the greater the pleasure conveyed to the deity whom he serves; and, consequently, the brighter the prospect of future reward. The time usually occupied averages from ten minutes to half an hour; and as soon as one has ended, another candidate is ready,—aspiring to earn the like merit and distinction. On one tree from five to ten or fifteen may be swung in the course of a day. Of these swinging posts there are hundreds and thousands simultaneously in operation in the province of Bengal. They are always erected in the most conspicuous parts of the towns and villages, and are surrounded by vast crowds of noisy spectators. On the very streets of the native city of Calcutta many of these horrid swings are annually to be seen, and scores around the suburbs. It not unfrequently happens that, from the extreme rapidity of the motion, the ligaments of the back give way, and the devotee is thrown to a distance, and dashed to pieces. Instead of sympathy or compassion, a feeling of detestation and abhorrence is excited towards him. By the principles of their faith, he is adjudged to have been a desperate criminal in a former state of being;

and he has now met with this violent death, in the present birth, as a righteous retribution, on account of egregious sins committed in a former.

“The evening of the same day is devoted to another practice almost equally cruel. It consists in the devotees throwing themselves down from a high wall, the second story of a house, or a temporary scaffolding, often twenty or thirty feet in height, upon iron spikes or knives, that are thickly stuck in a large bag or mattress of straw. But these sharp instruments, being fixed rather loosely, and in a position sloping forward, the greater part of the thousands that fall upon them dexterously contrive to escape without serious damage. At night, numbers of the devotees sit down in the open air, and pierce the skin of their foreheads; and in it, as a socket, place a small rod of iron, to which is suspended a lamp that is kept burning till the dawn of day, while the lamp-bearers rehearse the praises of their favorite deity. Before the temple, bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile and set on fire. Then the devotees briskly dance over the blazing embers, and with their naked hands hurl them into the air and at each other. Some have their breasts, arms, and other parts stuck entirely full of pins, about the thickness of small nails or packing needles. Others betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that when the wheel rolls round their heads point

alternately to the zenith and the nadir. But it were endless to pursue the diversity of these self-inflicted cruelties into all their details. There is one, however, of so very singular a character that it must not be left unnoticed. Some of these deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud; on this, with the other hand, they deposit some small grains, usually of mustard-seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir, — will neither move, nor turn, nor eat, nor drink, — till the seeds planted on the lips begin to germinate. This vegetable process usually takes place on the third or fourth day; after which, being released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.

“To the south of Calcutta is a spacious, level plain, between two and three miles in length, and a mile or a mile and a half in breadth. On the west it is washed by the sacred Ganges, on whose margin, about the middle of the plain, Fort William rears its ramparts and battlements. Along the north is a magnificent range of buildings, — the Supreme Court, the Town Hall, with other public edifices, — and, in the centre, most conspicuous of all, the arcades, and columns, and lofty dome of Government House. Along the whole of the eastern side, at short intervals, is a succession of palace-like mansions, occupied as the abodes of the more opulent of the European resi-



dents. In front of this range, facing the west, and between it, therefore, and the plain, is the broadest and most airy street in Calcutta, well known under the name of Chowringhee. Chiefly to the north of the plain, and partly to the east, beyond the ranges of European offices and residences, lies the native city, stretching its intricate mass of narrow lanes, and red brick houses, and 'hive-like' bamboo huts over an extent of many miles, and teeming with half a million of human beings. At a short distance from the south-east corner of the plain, across a narrow belt of low suburban cottages, lies the celebrated temple of Kali-Ghat. The grand direct thoroughfare towards it, from the native city, is along the Chowringhee road. Thither, before sunrise, on the morning of the great day of the Charak festival, we once hastened to witness the extraordinary spectacle.

"From all the lanes and alleys leading from the native city multitudes were pouring into the Chowringhee road, which seemed at every point to symbolize the meeting of the waters — realizing, through its entire length, the image of a mighty confluence of innumerable living streams. The mere spectators could easily be distinguished from the special devotees. The former were seen standing, or walking along with eager gaze, arrayed in their gayest holiday dress, exhibiting every combination and variety of the snow-white garb and tinsel glitter of Oriental costume. The latter came marching forward in small isolated groups — each group averaging, in number, from half a dozen to twelve or fifteen, and constituted somewhat after this manner: Most of the party

have their loose robes and foreheads plentifully besprinkled with vermilion or rose pink. Two or three of them are decked in speckled or parti-colored garments, uttering ludicrous, unmeaning sounds, and playing off all sorts of antic gestures, not unlike the merry-andrews on the stage of a country fair. Two or three, with garlands of flowers hanging about their neck or tied round the head, have their sides transpierced with iron rods, which project in front, and meet at an angular point, to which is affixed a small vessel in the form of a shovel. Two or three, covered with ashes, carry in their hands iron rods of different lengths, small bamboo canes or hookah tubes, hard-twisted cords, or living snakes whose fangs had been extracted — bending their limbs into unsightly attitudes, and chanting legendary songs. Two or three more are the bearers of musical instruments — horned trumpets, gongs, tinkling cymbals, and large, hoarse drums, surmounted with towering bunches of black and white ostrich feathers, which keep waving and nodding not unlike the heaving, sombre plumes of a hearse, and all of them belabored as furiously as if the impression were, that the louder the noise, and the more discordant the notes, the better and more charming the music. Thus variously constituted, the groups of devotees were proceeding along. On looking behind, one group was seen following after another, as far as the eye could reach ; on looking before, one group was seen preceding another, as far as the eye could reach, like wave after wave, in interminable succession.

“ Besides these groups of worshippers, who are reck-

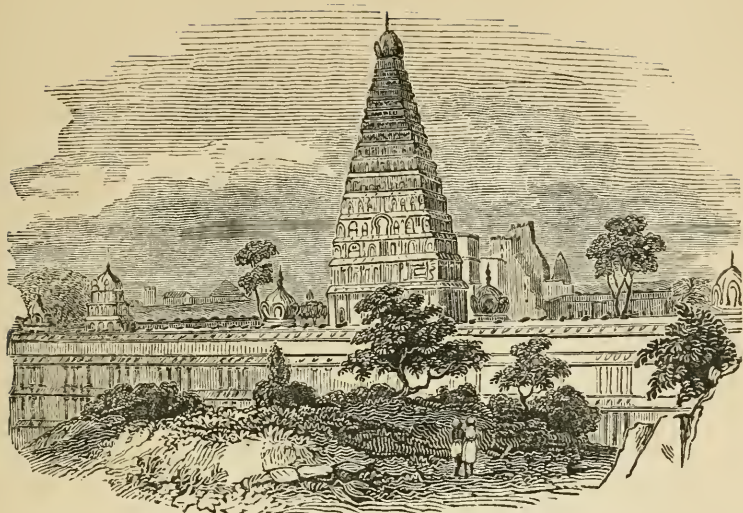
oned preëminent in holiness and merit, there are others that advance in processions, bearing various pageants, flags, banners, models of temples, images of gods, and other mythological figures, with portable stages on which men and women are engaged in ridiculous and often worse than ridiculous pantomimic performances. Hundreds of these processions spread over the southern side of the plain, presenting a spectacle so vast and varied, so singular and picturesque, that the pencil of the most skilful artist would not be dishonored if it failed in adequately representing it.

“At the extremity of Chowringhee, the road towards the temple narrows considerably. The throng is now so dense that one is literally carried along. On approaching the precincts of the sacred shrine, it is found surrounded by a court and high wall. After entering the principal gate, which is on the western side, the temple is in full view. To the south of it is a spacious open hall or portico, elevated several feet above the ground, and surrounded by a flight of steps, above which rise a range of pillars that support the roof. Between the portico and the temple is a narrow pathway, along which the stream of spectators was flowing; while the groups of the devotees marched round the side farthest from the temple. Being of the number of the spectators, we mingled with the teeming throng that pressed on, with maddening frenzy, to obtain a glimpse of the idol. Here one and another would start aside, and knock their heads against the temple wall or brick pavement, muttering incantations to command the attention and attract the

favor of the goddess. It may here be noticed, in passing, that a temple in India is not, like a Christian church, a place for the disciples to assemble in and engage in reasonable worship; but it is ordinarily designed merely as a receptacle for the senseless block of the idol, and a company of Brahmins, as its guardian attendants. Hence, as there is not much occasion for light, there are few or no windows. The light of day is usually admitted only by the front door, when thrown wide open. Darkness is thus commingled with light in the idol cell, and tends to add to the mysteriousness of the scene. The multitudes all congregate without; but there is no preaching in their 'halls of convocation;' no devotional exercises to raise the soul on the wings of heavenly contemplation; no instruction in the knowledge of the true God or the plan of a complete salvation; no inculcation of motives to lead to the forsaking of sin; no animated exhortations to the cultivation of virtue and piety; all is one unchanging round of sacrifice and ceremony, of cruelty, and sport, and lifeless form.

"Standing immediately opposite the temple gate, we saw on either side stationed, as usual, a party of Brahmins, to receive the proffered gifts. On one side lay a heap of flowers that had been consecrated by being carried within and presented to the goddess; on the other side, a large heap of money — copper, and silver, and gold — that had been contributed as free-will offerings. To the spectators, as they passed along, the Brahmins were presenting consecrated flowers, which were eagerly carried off as precious





Temple of Shiva at Tanjore.



Temple of Kali at Kali-Ghat.





relics ; and, in exchange for them, the joyous votaries threw down what money they possessed.

“Passing now to the eastern side of the court, we soon saw what the groups of devotees were to be engaged in. Towards the wall there were stationed several blacksmiths, with sharp instruments in their hands. Those of a particular group, that carried the rods, canes, and other implements, now came forward. One would stretch out his side, and, getting it instantly pierced through, in would pass one of his rods or canes. Another would hold out his arm, and, getting it perforated, in would pass one of his iron rods. A third would protrude his tongue, and getting it bored through, in would pass one of his cords or serpents. And thus, all of a group that desired it had themselves variously transpierced or perforated. When these had finished, another group was waiting in readiness to undergo the cruel operation ; and then another and another, apparently without end.

“Several groups then returning, mounted the steps of the portico in front of the temple, to prepare for their most solemn act of worship, but how impotent must human language ever be in the attempt to convey an adequate impression of the scene that followed. Those of the different groups that carried in front the vessels already referred to, now ranged themselves around the interior of the colonnade. All the rest assembled themselves within this living circle. On a sudden, at a signal given, commenced the bleating, and the lowing, and the struggling of animals slaughtered in sacrifice at the farthest end of the portico ; and speedily the ground was made to swim

with sacrificial blood. At the same moment, the vessel-carriers threw upon the burning coals in their vessels handfuls of Indian pitch, which ascended in columns of smoke and flame. The musical instruments sent forth their loud, jarring, and discordant sounds, and those who were transpierced began dancing in the most frantic manner, — pulling backwards and forwards, through their wounded members, the rods, the canes, the tubes, the cords, and the writhing serpents. All this was carried on simultaneously; and that, too, within a briefer period of time than has now been occupied in the feeble and inadequate attempt to describe it. Again and again would ascend from the thousands of applauding spectators loud shouts of ‘Victory to Kali! Victory to the great Kali!’”

The following is a brief description of some of the cruelties practised during the celebration of the Charak festival, which the author of this work attended while in Calcutta:—At sunset, the worshippers assembled at different places, and danced to the sound of drums and other rude and noisy music, before an image of Shiva. Then, one after another, they were suspended from a beam, with the head downward, over a fire. The next day, about five o’clock in the afternoon, each company reassembled and erected a stage about ten feet in height, from which they threw themselves upon large knives. The knives being placed in a sloping position, the greater part of the thousands that fall upon them escape unhurt; but occasionally an individual is cruelly mangled. About forty persons threw themselves from one stage. None but the last appeared to receive much injury. He

pretended to be killed, and was carried off with great shouting.

During the whole of the night, Calcutta resounded with the sound of gongs, drums, trumpets, and the boisterous shouts of the worshippers. Early the next morning, forty or fifty thousand persons were assembled on the adjoining plain. Processions, accompanied by music, were passing and repassing in every direction. In the processions were many persons daubed over with the sacred ashes of cows' ordure. Hundreds of these were inflicting self-torture. In one procession I saw ten persons, each with more than a hundred iron pins inserted in the flesh. In another, each devotee had a cluster of artificial serpents fastened with iron pins to his naked back. In other processions, many had the left arm perforated for the insertion of rods from five to fifteen feet in length. These rods were kept in quick and constant motion through the flesh, to increase the pain. Some had their tongues pierced, for the insertion of similar rods, which were occasionally drawn rapidly up and down through the tongue. One man, having a rod fifteen feet long, and, at the largest end, nearly one inch in diameter, commencing with the smaller end, drew the whole rod through his tongue. After wiping the blood from it upon his garment, he thrust it again into his tongue. Others were drawing living serpents through their tongues, and dancing around like maniacs.

In the streets through which the processions passed were devotees, with their sides pierced; a rope passed through each incision, and the ends of the two ropes

were fastened to four stakes driven into the earth. In this condition, the infatuated creatures were dancing backwards and forwards, drawing the ropes, at each movement, through their lacerated flesh.

On the afternoon of the next day, swinging machines were erected at the places of concourse. They consisted of a perpendicular post, about twenty-five feet high, upon the top of which was a transverse beam, balanced on its centre, and turning on a pivot. A rope was attached to one end of this beam, by which the other could be elevated or depressed at pleasure. From this end, many of the worshippers were suspended by iron hooks inserted into the muscular parts of their backs. I have in my possession a pair of hooks which have been used for that purpose. These hooks I saw thrust into a man's naked back. The rope attached to them was made fast to the beam of the machine, by which he was lifted up twenty-five or thirty feet from the earth. It was then put in a circular motion on its pivot, and the sufferer made to revolve with great rapidity for some minutes. Thousands and tens of thousands, annually, are thus cruelly tortured on these machines.

Of the festivals celebrated by the Mohammedan population of India the most important is the Mohurrum. It continues ten days, and no labor nor expense is spared in rendering it as imposing and magnificent as possible. On the first day the enthusiasm of the people is aroused by a recitation by the Moulahs, of the exploits and sufferings of Hussein and Hassan, the two brothers in whose honor this festival is celebrated. Their history is briefly as follows:





A Mohammedan Byragee. This sect wear a garment covered with small pieces of cloth of many colors, and go from door to door, singing songs and begging.



After the death of their father, the Caliph Ali, by the hands of an assassin, who endeavored, but in vain, to take their lives, the throne was usurped by his deadliest enemy. Upon the death of the usurper, his son, Yezzed, succeeded to the throne, and during his reign some of the most devoted friends of the family of Ali sent to Hussein, then at Medina, an invitation to return and attempt to regain the lost throne of his father, promising to assist him to the utmost of their ability. He accepted the invitation; and, rallying around him a small army, took the command of it; and, accompanied by his family, left Medina for the accomplishment of his purpose. An army of ten thousand men, sent by Yezzed, took a position between Hussein and the River Euphrates, thus cutting off his only supply of water. At this juncture, most of his followers forsook him and fled, and he soon numbered only seventy-two adherents, most of whom were members of his family. His own courage, however, did not fail him, and this small, but heroic band, performed the most extraordinary feats of valor. On the tenth day of Mohurrum they were surrounded by the entire army of the enemy, and every one of them slain. Hussein's head was carried in triumph to Damascus, and laid at the feet of Yezzed. The sad news is supposed to have been conveyed to Medina by pigeons.

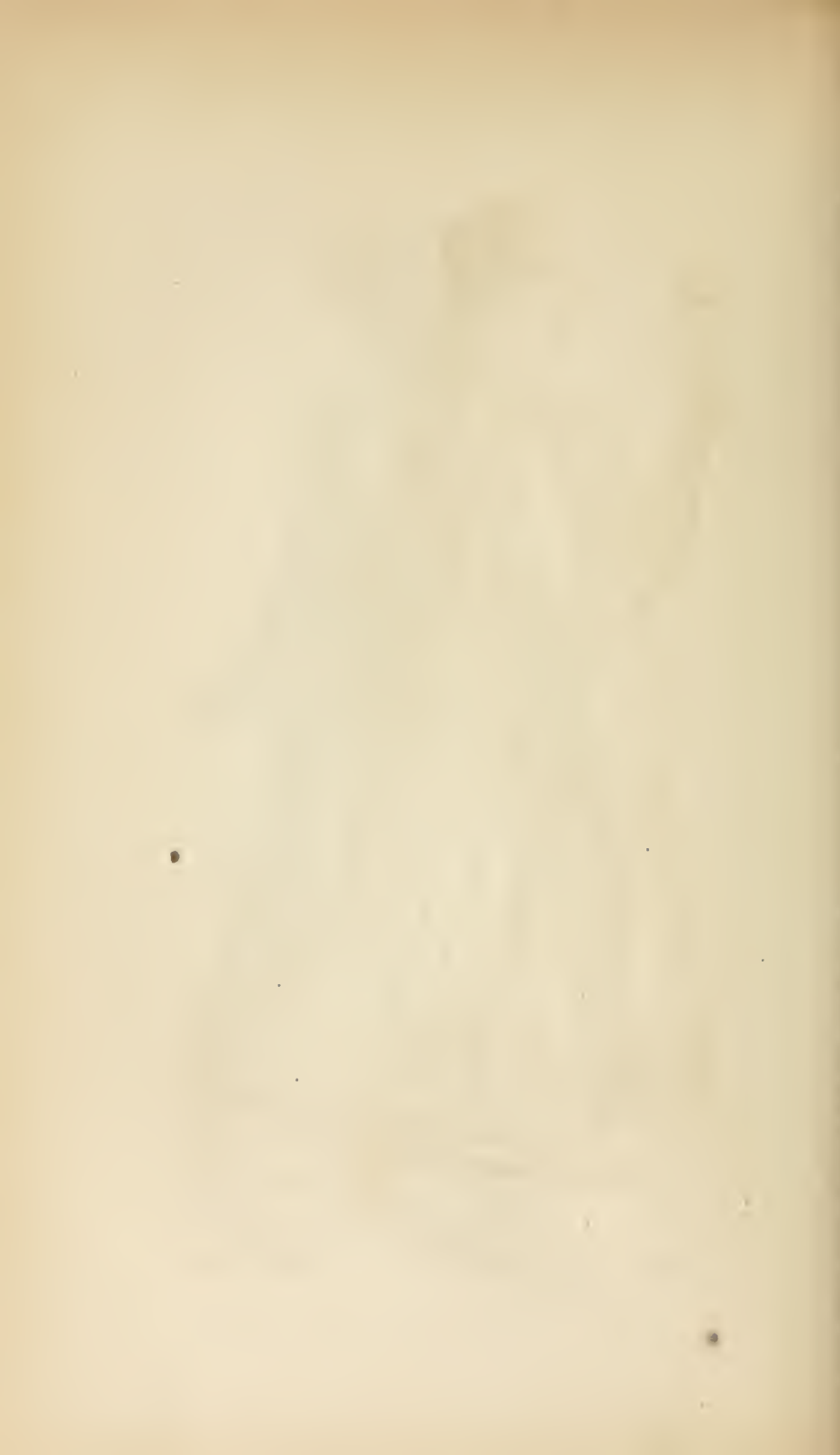
During the celebration of the Mohurrum different scenes are enacted each day, with representations of tombs, towers, thrones, and chariots, the horses of Hussein and Hassan covered with gashes and stuck full of arrows, pigeons with their beaks clotted with

gore, and cimeters and turbans stained with blood. These are carried through the streets, attended by vast multitudes of people of all classes, who at some periods of the festival manifest the most frantic grief, beating their breasts with great violence, and exclaiming, in rapid accents, "O, Hussein Heif az Hussein." By these scenic representations, and by the harangues of the Moulahs, the minds of the spectators are often excited to a state of frenzy bordering on madness, when they sometimes inflict wounds upon themselves and others, and in some instances many have been slain.



A Mohammedan of Bengal, of high rank, in full dress.







A Mohammedan Woman of Bengal, of high rank, in full dress.



## CHAPTER IV.

THE GANGES.—THE SICK IMMERSSED IN ITS WATERS TO DIE.—THREE HUNDRED THOUSAND PILGRIMS ASSEMBLED UPON ITS BANKS.—SIX HUNDRED OF THEM CRUSHED TO DEATH BY THE PRESSURE OF THE CROWD.—THE GREAT ANNUAL FESTIVAL AT THE JUNCTION OF THE GANGES AND JUMNA.—BENARES AND ITS THOUSAND TEMPLES.—AN IDOL SAID TO HAVE FALLEN FROM HEAVEN.—TWENTY THOUSAND PILGRIMS PELTING A TEMPLE WITH BOTTLES CONTAINING GANGES WATER AND COPPER COINS.—LUDICROUS CEREMONIES FOR THE BENEFIT OF THE DEPARTED.—SUPERSTITIONS RESPECTING OMENS, DREAMS, VISIONS, EVIL SPIRITS, AND WITCHES.—CONDITION OF WOMEN.

OF the three hundred and thirty millions of Hindu divinities, the River Ganges is among the most popular. Including its numerous windings its length is about two thousand miles, and in the vicinity of Rajmahl, where it has received nearly all its tributaries, and sent forth none of the branches which form its delta, it is, when neither swollen by the rains, nor greatly diminished by drought, about a mile and a half in breadth. It contains many sand-banks, and some of the most elevated, upon which mud has been deposited by the subsiding waters, are, during the dry season, islands of great fertility. The natives resort to them, with their families, cattle, and farming utensils, erect temporary huts of bamboos and mats, and plough, sow, and reap before the next rainy season,

when they return with all their property to the main land. Sometimes, however, they remain too long; the river rises suddenly, in consequence of violent and long-continued rains, and they, together with their crops, their habitations, and their cattle, are swept away by the rushing current.

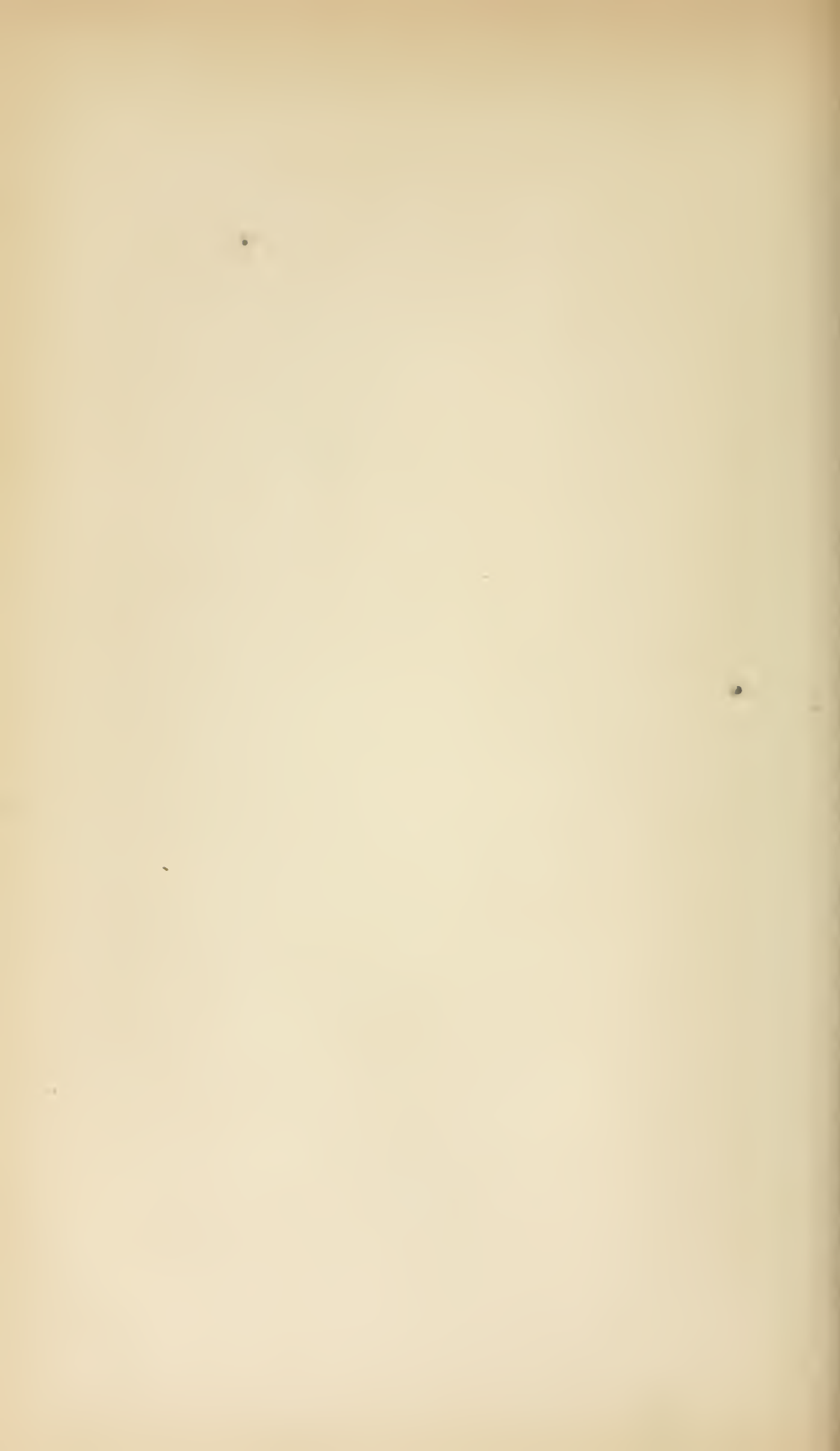
The following prayer, addressed to the Ganges, is from a popular religious poem. It may serve to show the estimation in which this river is held: "O Mother Ganges, I now bow down at thy feet; have mercy upon thy servant. O, who can describe thy virtues, since they are past the comprehension of the powers of man! The supreme divinity, Brahma, can alone describe some of thy qualities. Were the greatest of sinners, the perpetrator of endless sins, to pronounce the word Gunga, he, being delivered from all his sins, shall be translated to the blissful abode of the celestials. Thou alone art properly called the 'source of happiness' and the 'saviour of men.' Infinite sources of salvation are at thy command. In whatever state a man may die, he is saved, as is proved in the case of the deliverance of the sons of Sagar, who had been reduced to ashes by the curse of a sage. It is only children that say that it is necessary to be in a state of consciousness. He who performs ablutions on thy banks, not only saves himself but also saves his ancestors, the ancestors of his mother, and the ancestors of his wife. Where but in thy bosom do still-born children find their place of repose? Thou art material, thou art immaterial! Thou art simple, thou art compound! Thou art the eternal source of all."

In the province of Bengal, as soon as the native





The Ganges bearing upon its waters the Inhabitants of an Island  
which it has overflowed.



doctors declare a patient to be past recovery, his relatives, without loss of time, make the necessary preparations for "giving him to Gunga." This is a prevalent, though not a universal custom. To carry the sick to the Ganges is regarded by orthodox Hindus as a much more important duty than to use suitable means for recovery; for, say they, "Life and death are in the hands of the gods; but the carrying the sick to the river is entirely in our hands; therefore we must first do our duty, let the doom of the sick be as the gods may determine." The preparations consist in giving general notice throughout the neighborhood, in sending for persons experienced in performing the required ceremonies, and in procuring a khat, or rudely-constructed portable couch, also torches, if in the night. The poorest and most filthy piece of cloth in the patient's bed is spread over the khat, the patient is laid upon it, the relatives, the females in particular, whom custom does not permit to go out of the house, assemble around him, beat their breasts and foreheads; some clasp their dying relative in their arms; others, in the agony of grief, throw themselves upon the ground, while all raise the most shrill and agonizing cries. In the midst of this distressing scene, the sick is at length raised upon the shoulders of the bearers, who, with numerous attendants, proceed towards the sacred stream, repeating in a loud voice the names of numerous gods and goddesses, arranged in a specified order.

When they arrive at the bank of the river, they descend the ghat and lay the sufferer near the water, request him to look upon its wide expanse, and to say

that he has come to see the mother Ganges. He is then carried to the top of the ghat, taken from the khat, and laid upon a miserable bed on the floor of a low, rude hut, where he is surrounded by filth and by beings like himself, who continually disturb him by their shrieks and groanings. Shortly before his death he is again carried to the brink of the river, where, partly immersed in its waters, and amid the performance of various superstitious rites, he expires. Sometimes the last and fatal rite consists in pouring a large quantity of water down the throat, filling the mouth and nostrils with mud; repeating the names of the gods, and shouting, "O Mother Ganges, receive his soul!"

It is estimated that, upon an average, one thousand sick persons per day are brought to the Ganges to die. In Calcutta alone, nineteen hundred have been brought for that purpose in one month. Many of these are suffocated by filling the mouth and nostrils with mud, and others are left where the rising tide will sweep them away.

It is a remarkable fact, that when the sick are brought to the river-side to die, they cannot legally be restored to health. They are regarded by the Hindu law as already dead. Their property passes to their heirs, and in the event of recovery, which sometimes happens, they become outcasts. Their nearest relatives will neither eat with them nor show them the smallest favor. They are held in utter abhorrence, and are allowed to associate only with persons in similar circumstances. I have seen a large village inhabited entirely by these wretched beings.

Great numbers of the dead are thrown into the





Junction of the Ganges and Jumna.



The Sick immersed in the Ganges, p. 101.





Ganges, that their souls may be purified. It has been officially stated that, in the course of one month, more than a thousand human bodies have been seen floating on the surface of the Ganges, in the immediate vicinity of Calcutta. At that place, and as far as its waters are agitated by the tide, it contains so much earthy matter and other impurities, that no object can be seen at the distance of two inches below its surface. Yet the inhabitants of the city use the water of this river for drinking and culinary purposes, and the numerous merchant vessels trading there are supplied with it for the home voyage.

To visit the numerous sacred places along the banks of the Ganges, vast multitudes of men and women, sometimes accompanied by their children, travel from five hundred to a thousand miles, and are absent from their home and business five or six months at a time. These pilgrims carry water from the Ganges into every part of India, to be used for religious and medicinal purposes. It is put up in bottles, these are packed in baskets, and suspended from the ends of a bamboo, which rests upon the pilgrim's shoulder.

The three most important places of pilgrimage upon the Ganges are Hurdwar, Allahabad, and Benares. I was informed by Rev. Mr. Thompson, a missionary, that on one occasion he had seen more than three hundred thousand pilgrims assembled at Hurdwar, to bathe at the place where Brahma, the creator of the world, is said to have performed his ablutions. At two o'clock in the morning, when it was announced by the Brahmins that the propitious time for the ceremony had arrived, the immense multitude rushed

down a flight of steps into the Ganges. Those who first entered the water and bathed attempted to return, but the passage continued to be wedged up with the dense mass of those who were still descending. There were, indeed, other passages by which they might have returned, but that would not do; it was not the custom. To return by another way would diminish the merit of the bathing. They endeavored, therefore, to force their way upward. Consequently a scene of great violence took place, which resulted in the death of six hundred persons.

At Allahabad, where the Ganges unites with the Jumna, the waters are supposed to have peculiar efficacy in cleansing from sin. At the time I was there, the number of pilgrims was estimated at one hundred thousand; it is, however, only once in the year that they assemble in such multitudes. They were encamped upon a long and narrow strip of land, bounded by the Ganges on one side and the Jumna on the other. At one end it terminated in a point at the junction of the rivers, and at the other end stood the spacious fort of Allahabad. On entering this vast encampment from the fort I saw several missionaries, who, in a small shed by the wayside, were preaching the gospel and distributing tracts. A little beyond was the bazaar, or market, where food and various kinds of merchandise were exposed for sale. In a conspicuous place, near the bazaar, was a man, seated upon a mat, and surrounded by roots, herbs, lizard-skins, and dried snakes; professing the ability, like the empirics of more enlightened lands, to cure incurable diseases, and set death at defiance.

In another part of the encampment were about three hundred religious mendicants. Many of them were worshipping small images. One commenced his devotions by ringing a bell, to arouse his gods, and secure their attention. He then, for more than an hour, stood on one foot, repeating incantations. Another, having crossed his ankles on the back of his neck, was worshipping his idols.

A barrier, or fence, extended from the Ganges to the Jumna, and soldiers were stationed there, to prevent the pilgrims from passing it, until they had purchased of the East India Company tickets granting permission to bathe. Near the barrier, I saw three devotees, who had held the left arm elevated above the head until it had become immovable, and the finger nails had grown to the length of six or eight inches. I also witnessed a very shrewd and much easier method of getting rid of sin. The person who wished to become perfect took in his right hand some money, and a few blades of a particular grass, esteemed sacred. Then, with the same hand, he grasped the tail of a cow, while a Brahmin poured on it some water from the Ganges, and repeated an incantation. The money, as a matter of course, was given to the Brahmin, the sins were reputed to pass along the tail of the animal, the grass and the deception remained to the pilgrim. Cows were stationed at six or eight places for the convenience of performing this ceremony.

As I approached the point, I saw two or three hundred barbers employed in shaving the heads and bodies of the pilgrims preparatory to bathing. The

water, at the point for a considerable distance, was crowded with men, women, and children, all of them close shaven. They believe that this ceremony entitles them to a residence in heaven as many years as the number of hairs removed by the razor. To obtain immediate admission there, many thousands of the pilgrims have drowned themselves. As the victim enters the water, two large earthen vessels are lashed to his waist, which enable him to float upon the surface. With a small vessel in the hand he slowly lades water into the two large ones, and when full, they sink and drag him to the bottom. Had not the East India Company prohibited the Brahmins from performing the ceremonies which are supposed to render these acts of suicide efficacious, they probably would have continued to the present time.

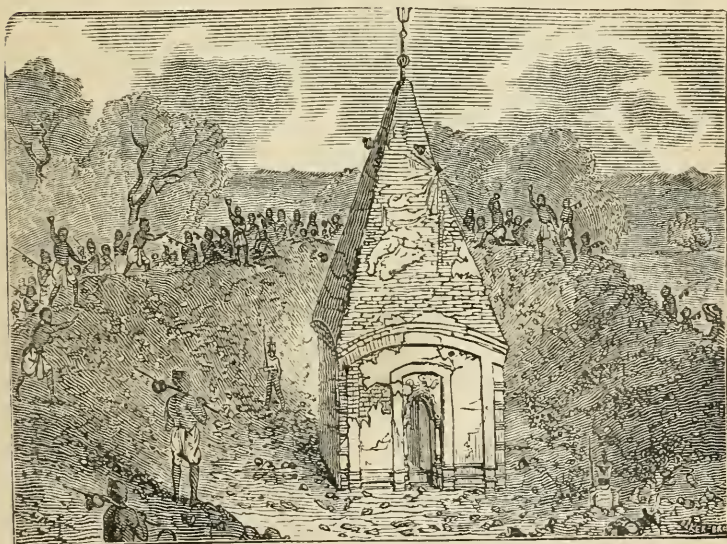
Near Allahabad is a temple where, in the month of February, from twenty to forty thousand pilgrims assemble, each being provided with two or three earthen bottles, containing water from the Ganges, and a few copper coins. Such is the offering they make to Shiva; and, believing him to be greatly pleased with the act, they dash and break the bottles against the temple. The next day, the Brahmins, faithful and true to Shiva, do not forget to pick up the money, and, as the trustees of the idol, keep it for him. That the temple may not be buried beneath the fragments of this novel offering, and that no coin may escape their vigilance, they also have the broken bottles removed to a short distance, where they had formed a mound many times larger than the temple itself. It cannot be difficult to understand why this





Portrait of one of the Religious Mendicants mentioned on page 103.

Portrait of Puri Suttema, formerly a Mendicant, but now a Christian.



Temple of Shiva near Allahabad.



peculiar mode of worship was invented by the Brahmins. It may also serve as an illustration of the manner in which they take advantage of the credulity of the people, and secure a large amount of property.

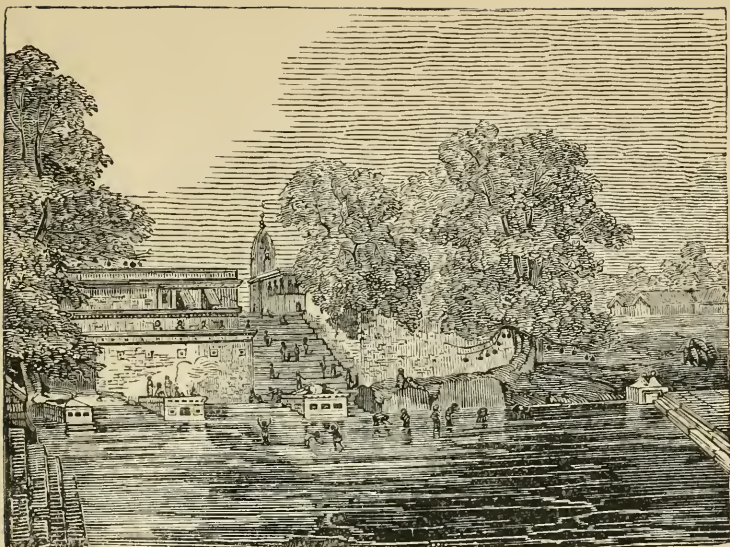
Benares is situated upon the River Ganges, about eight hundred miles from its mouth, and, with a population of two hundred thousand, is estimated to contain one thousand temples. In nearly all of these temples, and in more than half of all the other temples of India, the principal object of worship is the lingam, an emblem too indelicate to admit of description. Benares is not only celebrated for the number of its temples, and the benefits they are supposed to confer, but for the learning and the sanctity of its Brahmins, for its schools of science, and the arts, and, more especially, for its great antiquity. It is fabled to have been built by Shiva, of pure gold, but has long since degenerated into stone, brick, and clay, in consequence of the sins of the people. It is visited by more pilgrims than any other place in India. When travelling from Benares to Allahabad, a distance of only eighty miles, I estimated the number I saw by the way at twelve thousand, or one hundred and fifty to every mile.

The principal mosque in Benares stands upon the place once occupied by a very large and splendid Hindu temple, which contained an emblem of Shiva, said to have fallen on this spot from heaven. Soon after the commencement of the eighteenth century, Aurungzebe, a celebrated Mohammedan conqueror, demolished the temple, and built this mosque. The Hindus say that the indignant idol, to escape the

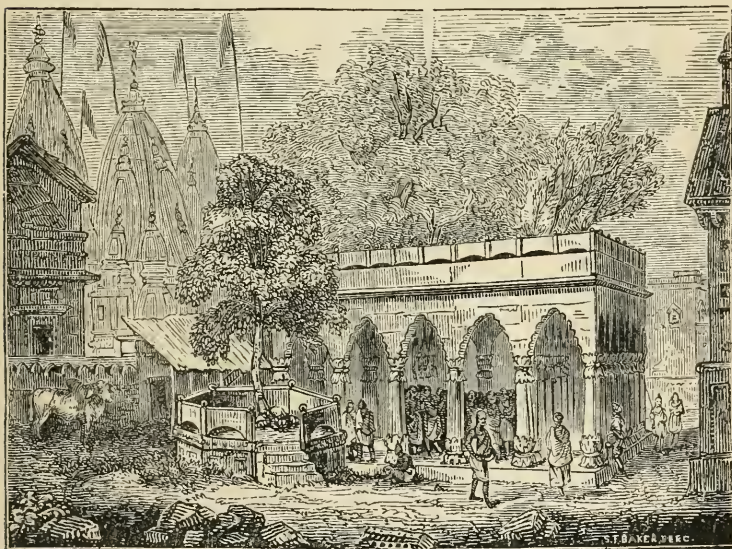
impious hands of the Mohammedans, while tearing down the temple, threw itself into a neighboring well. This circumstance rendered the water very holy and purifying. The well is in a spacious and beautiful pavilion of stone, consisting of a roof supported by twenty-four columns. On the left of the pavilion are three temples, of a pyramidical form. The one in the centre is esteemed the most holy temple in Benares, because it contains the celebrated idol which concealed itself in the well.

In the suburbs of Benares there is a tank, where, in the month of November annually, about one hundred thousand persons assemble to perform a variety of ceremonies for the benefit of the souls of deceased relatives. Near the tank are several large peepul trees, which are supposed to be the favorite resort of such departed spirits as, from various causes, have not yet been clothed with new bodies. While I was engaged in taking a drawing of this place, several of the natives came and put lighted lamps in earthen pots, suspended from the branches of the trees. On inquiring of one why he did so, he replied, "That the soul of my relative may be in light." I asked him how he knew whether the soul of his relative was in darkness or light. He said, "It is impossible for me to know that. But it is our custom, when one of the family dies, to suspend an earthen pot from a peepul-tree, and for ten successive days to bring offerings of water and rice, with a lighted lamp, for the benefit of the departed. On the tenth day we break the pot, and make a feast for the Brahmins." In Calcutta, I witnessed a feast of this character, made by a wealthy





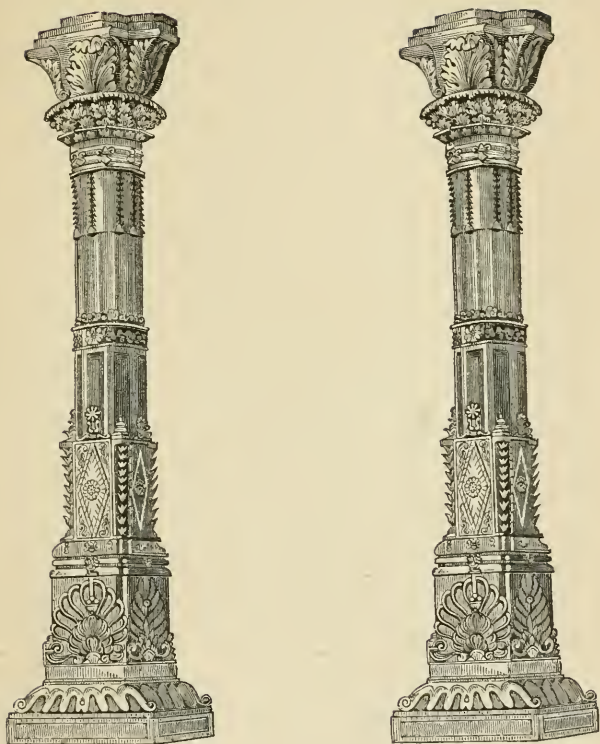
A Tank and Popul Trees in the suburbs of Benares.



Pavilion over the Sacred Well in Benares.







Two of the eight Columns which support the Vestibule of the Temple  
mentioned on page 106.



merchant for the benefit of his deceased mother. The number of guests was estimated at two hundred thousand, and the expense of the feast, together with the presents made, was estimated at seventy-five thousand dollars.

The efficacy of one of the numerous ceremonies for the benefit of deceased relatives, is supposed to depend very much upon the place where it is performed. If performed at a certain temple in the town of Gaya, it is supposed that inconceivable benefits will be conferred upon the deceased. The East India Company, seizing upon this superstitious feeling, made it, during many years, a source of revenue, by imposing a tax upon all who performed this ceremony at Gaya. The tax collected at that temple amounted to about one hundred and twelve thousand dollars annually.

Ceremonies for the repose of the soul are exceedingly numerous; but I will mention only one more. The son of the deceased procures one male and four female calves. These are tied to five posts, near an altar, constructed for the occasion. Four learned Brahmins sit on the four sides of the altar, and offer a burnt sacrifice. A fifth Brahmin reads certain passages in the Shasters, to drive away evil spirits. The son washes the tail of the male calf, and with the same water presents a drink-offering to his deceased ancestors. The male and the four female calves are then gravely united in wedlock. During the marriage ceremony, many formulas are repeated, in which the parties are recommended to cultivate love and mutual sympathy. The Brahmins, having performed the duties of their sacred office, are dismissed with

presents, including the four brides; but the bridegroom is dedicated to Shiva, and allowed to run at large until old age carries him off.

These vagrant calves may almost be said to constitute one of the numerous orders of religious mendicants, or holy beggars. As no provision is made for their daily wants, and as they are under the necessity of securing their living, they become very cunning, and are scarcely less impudent than the bipeds constituting the other orders of that fraternity. It is not uncommon for them to walk up, unbidden, to the stalls where vegetables are for sale, and help themselves. Being esteemed sacred, the poor deluded inhabitants dare to use only the most gentle means of ridding themselves of their unprofitable customers. During the first year or two, these cattle fare rather scantily; but, after having learned their sacred functions, they live well, and are the fattest and best-looking of all the animals to be seen in Hindustan.

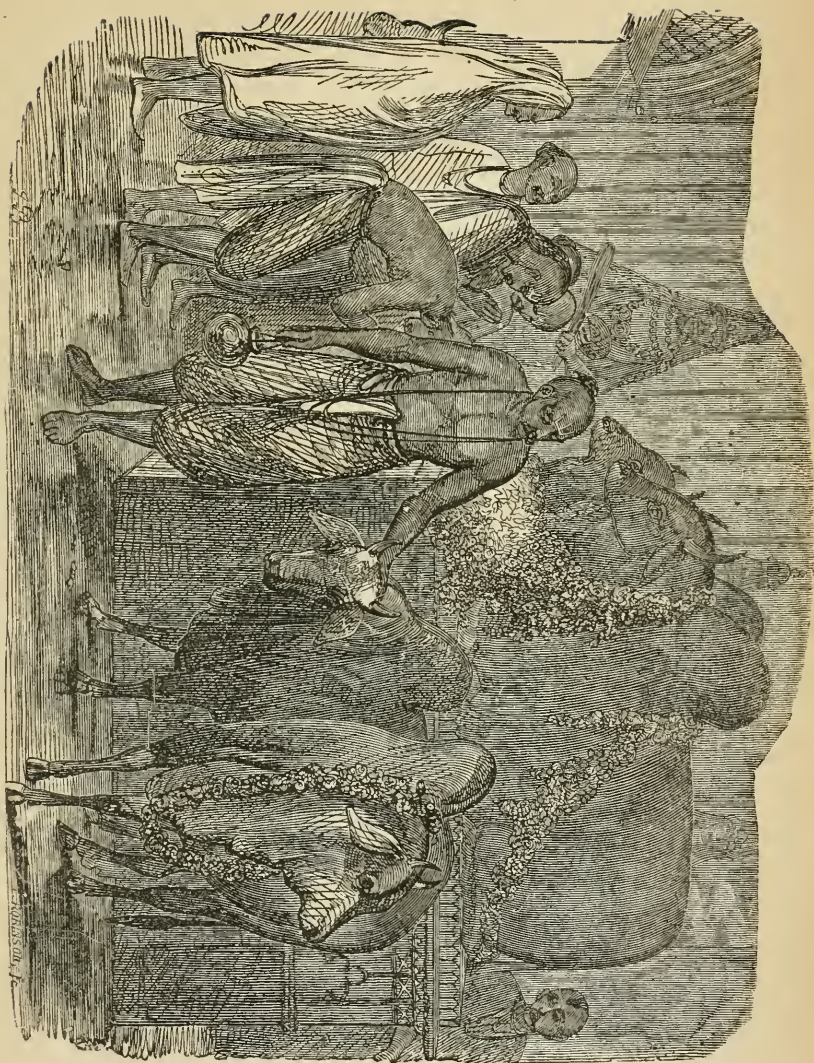
In one of the temples of Benares are two large images of the ox, decorated with garlands of flowers. These, together with living specimens of the same animal, are the objects of worship.

Hinduism leads its votaries into the wildest and most absurd vagaries in regard to omens, dreams, visions, evil spirits, and witches. The following incidents will serve as illustrations:—

In Calcutta, a servant, having quarrelled with his master, hung himself, in the night, in front of the street door, that he might become a devil, and haunt the premises. The house was immediately forsaken by its occupants, and, though a large and beautiful edifice, suffered to go to ruin.



Interior of a Temple in Benares, p. 108.





A few years since a man in Ghazepore persuaded his wife to permit him to burn her alive, that her soul might be transformed into an evil spirit, for the purpose of haunting and tormenting one of their neighbors who had offended them.

In the northern part of Bengal, when an infant refuses its food, and declines in health, the mother imagines that it is under the influence of an evil spirit, to appease whose wrath, she places her child in a basket, and suspends it from the branch of a tree in which evil spirits are supposed to reside. The infant is generally visited and fed by its mother for three days. If it be not devoured by ants, nor birds of prey, nor die through exposure to the cold and the rain, it is afterwards taken home. In the vicinity of Malda, an infant thus exposed fell from its basket, and was immediately seized by a prowling jackal. Fortunately, the Rev. Mr. Thomas happened to pass that way just in time to prevent the child from being devoured. He had the satisfaction of presenting it alive to its mother. On another occasion, as he was passing under the same tree, he found a basket suspended from its branches, containing the skeleton of an infant, the flesh having been devoured by white ants.

In the vicinity of Puna, a person dreamed that the cholera, then raging in his village, was inflicted by a certain woman commissioned by Zurremurre, the goddess of the cholera. The villagers, on hearing this, immediately assembled, and put her to death.

In Orissa, a woman was told by her priest that Kali, the goddess whom she worshipped, had appeared

to him in a vision, and had commanded him to inform her that she must sacrifice her only child. In the night, while he slept, she cut off his head, and gave it to the priest as an offering to the idol.

In Nagpore, several persons died suddenly, which led many to believe that they had been destroyed by witchcraft. They therefore employed a man, who professed to be skilled in the art of magic, to discover the authors of their death. He put some oil and rice into a leaf, and began to repeat the name of each person belonging to the village. When he called the name of a certain woman, the oil, as he said, ran through the leaf. This circumstance was regarded as sufficient proof of her guilt. She was immediately seized, and whipped until death ended her sufferings.

The death of the favorite wife of Rajah Zelim Singh, of Kotah, being attributed to witchcraft, he sentenced four hundred women to be put into sacks, and thrown into a tank. It is stated by General Malcolm, in an official report, that, in the province of Malwa alone, in the course of thirty years, between two and three thousand females had been put to death for the imputed crime of witchcraft.

Perhaps there is no one point in which Christianity has a more direct influence upon the state of the community than in respect to the character and standing of the female. To a Hindu the birth of a daughter is an occasion of sorrow. At the early age of twelve or thirteen years, she is required to leave the parental roof, and to become the wife of a man whom she has had no voice in choosing as her companion. Her duties to him are thus prescribed in one of the Shasters called the Padma Puran : —





An Infant Victim of Superstition, p. 109.



A Husband burning his Wife alive, that she may become an Evil Spirit and torment a Neighbor who has offended them.





“A woman has no other god on earth than her husband. The most excellent of all the good works she can perform is, to gratify him with the strictest obedience. This should be her only devotion.

“Her husband may be crooked, aged, infirm; offensive in his manners. Let him also be choleric and dissipated, irregular; a drunkard, a gambler, a debauchee. Suppose him reckless of his domestic affairs, even agitated like a demon. Let him live in the world destitute of honor. Let him be deaf or blind. His crimes and his infirmities may weigh him down; but never shall his wife regard him but as her god. She shall serve him with all her might; obeying him in all things, spying no defects in his character, and giving him no cause for disquiet.

“Holding in low estimation her children, her grandchildren, and her jewels, in comparison with her husband; when he dies she will burn herself with him, and she will be applauded by the whole world for her attachment.

“Carefully let her perform her daily ablutions, and the coloring of her body with the saffron dye. Let her attire be elegant; her eyelids be tinged with black on their edges, and her forehead colored with red. Her hair also shall be combed and beauteously braided. Thus shall she resemble the Akchimi.

“If a man keep two wives, the one shall in no wise intermeddle with the other, nor speak good or evil respecting her companion. She must not allude to the beauty or deformity of her children; but they ought both to live together in good accord, without a disobliging expression passing between them.

“When in the presence of her husband, a woman must not look on one side and the other. She must keep her eyes on her master, to be ready to receive his commands. When he speaks she must be quiet, and listen to nothing besides.

“Let all her words, her actions, and her deportment give open assurance that she regards her husband as her god. Then shall she be honored of all men, and be praised as a discreet and virtuous wife.”

The following extracts are from the code of laws by Manu, the great Hindu lawgiver and saint : —

“A wife, a son, a servant, a pupil, and a younger whole brother may be corrected when they commit faults, with a rope, or the small shoot of a cane.

“For women, children, persons of crazy intellect, the old, the poor, and the infirm, the king shall order punishment with a whip, a twig, or a rope.

“To attain the celestial world is denied to Sudras ; but a woman or a Sudra may perform acts leading to temporal good.

“By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling place, according to her mere pleasure.

“In childhood must a female be dependent on her father ; in youth on her husband ; her lord being dead, on her sons. . . . A woman must never seek independence.

“Though unobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must be constantly revered as a god by a virtuous wife.”

Such are the principles inculcated by the most ven-

erable authorities, which are to guide the husband in the treatment of his companion. Says Rev. Mr. Arthur, a missionary in India, "I often questioned men on this subject, and, amongst those who were unaware of the way in which Christians feel, invariably found concurrence in the abominable sentiments of the Shasters. A respectable man said, in reply to such interrogations, 'The most fatal error one can commit, is to treat his wife affectionately. From the day that he exhibits tenderness towards her, his independence and his peace are gone. She will dread him no longer; all the vices of her nature will break forth; his home is no more his own; and he must bear with her tongue and temper all his days.' If you bear affection to a parent, a brother, a child, or even a servant, you may display it; but if you love your wife, you must never allow her to suspect that it is so, or farewell to peace.'"

Schools are not uncommon in India, but there are none for the instruction of the female. Her mind is entirely uncultivated, and she has no fixed principles to regulate her conduct. She is therefore an easy prey to vice, and the devoted slave of superstition. When her husband dies, she must, by having her head shaved, be deprived of the beautiful tresses with which nature has adorned her; the various ornaments of gold and silver which she has been accustomed to wear, and of which her sex in India are peculiarly fond, are taken from her, and she is ever after to be clad in the robe of widowhood. She is loaded with reproaches and execrations for having caused her husband's death, for it is believed that she has become

a widow as a punishment for some enormous crime which she must have committed in a former life. If her husband were a Brahmin, she is allowed to eat but one meal a day.

Should the husband die before the marriage is consummated, which is usually from one to three years after the betrothment, the girl is regarded as a widow, and treated as such. There are many thousands of widows in India from nine to twelve years of age. Should any one of them marry, it would be regarded as a most reproachful and heinous crime, involving her and her relatives in the deepest disgrace. To escape the evils of surviving widowhood, and to secure the advantages promised by the Brahmins, of a sensual paradise for themselves and their families, for thirty millions of years, thousands of Hindu widows annually, have, from time immemorial, voluntarily ascended the funeral pile of their husbands. This cruel custom was, in 1827, prohibited by the East India Company.





Interior of a Buddhist Cave Temple. It is one of an extensive group of similar excavations in the rocky side of a deep valley near the city of Adjunta in the province of Aurungabad. Many of these excavations are only small sanctuaries, while others have the dimensions of large temples. They are decorated with sculptures and paintings, which give evidence of the perfection of art prevalent in India at a very early period. Among these venerable memorials of the past, solitude and silence now reign.



## CHAPTER V.

A LEGEND FROM THE SHASTERS.—WANDERING MENDICANTS.—HOSPITALS FOR ANIMALS, REPTILES, AND INSECTS.—A SECT OF MENDICANTS WORSHIPPED AS GODS.—ONE OF THESE GODS HORSEWHIPPED BY AN ENGLISHMAN.—A MAN WHO HAD BEEN STANDING DAY AND NIGHT FOR EIGHT YEARS.—ANOTHER WHO HAD AN ARM ELEVATED UNTIL THE FINGER NAILS HAD GROWN TO THE LENGTH OF EIGHT INCHES.—A PILGRIM WHO HAD UNDERTAKEN TO ROLL UPON THE EARTH FIFTEEN HUNDRED MILES.

IN the Shiva Puran is the following narrative respecting Gautama, a celebrated religious mendicant of the Brahminical caste, who resided in the city of Benares, and who died in the year 543, B. C. He founded the religion of the Buddhists, and is now, under different names, the principal object of worship in China, Thibet, Tartary, Burmah, Japan, and Ceylon. In Hindustan, Buddhism was for many centuries the rival of Brahminism, but it has long since become nearly extinct.

“Hear, O Rishi, [saint,] a most excellent and sin-destroying narrative, which I will relate as I heard it with other Rishis from Vyasa. Formerly there was a famous Rishi, named *Gautama*, and his virtuous wife was named *Ahalya*; with her he performed, during a thousand years, a rigorous *tapas* in the southern country, near the mountain Brahmadrī. [A *tapas* is a course of severe penance, either to propitiate a divinity

or for other purposes, and the advantage derived from it is always superhuman.] At this time a drought had desolated the country, and neither moisture nor rain had the earth experienced for a hundred years; water there was not; and ascetics, men, birds, and beasts, died every where. On beholding this lamentable state, Gautama, having reflected, performed for six months the severest mortifications in honor of Varuna; at the termination of which, the god appeared to him, and thus said: 'I am propitiated by thee, O holy devotee! Demand whatever boon thou wishest, and I will grant it.' Gautama then requested rain; but Varuna replied, 'How can I transgress the divine command? Ask some other boon, which it may be in my power to bestow upon thee.' On hearing this, Gautama said, 'O god, if thou art pleased with me, and willing to grant me a favor, I will request that which thou canst easily perform; cause, then, to appear a hermitage which shall surpass all others in beauty, and shaded from the sun by fragrant and fruit-bearing trees, where men and women, by holy meditation, shall be liberated from pain, sorrow, and anxiety; and also, as thou art the lord of water, let it enjoy a perennial fountain.' Varuna replied, 'So be it;' and then, causing a pit to be filled with water, he thus said: 'This water shall remain unexhausted, and thy name shall become celebrated by this reservoir becoming a place of pilgrimage.' Having thus spoken, Varuna disappeared. In this manner did Gautama obtain water, with which he performed in due manner the daily ceremonies. He sowed, also, rice for holy offerings, and watered it

from this inexhaustible fountain ; and grain of various kinds, trees, flowers, and fruits adorned his hermitage. Thus the grove of Gautama became the loveliest on the terrestrial orb ; and there resorted ascetics, birds, and beasts, to live in happiness ; and there, likewise, holy men fixed their abode with their sons and disciples. In this grove none knew sorrow, and gladness alone prevailed. But listen to what afterwards happened.

“On one day Gautama had sent his disciples to bring water ; but, when they approached the fountain, some Brahmin women who were there prevented them, and scoffingly called out, ‘We are the wives of holy anchorets ; after we have filled our pitchers, you may then draw water.’ The disciples returned, and mentioned this circumstance to the wife of Gautama ; and Ahalya, having consoled them, proceeded herself to the fountain, and, having drawn water, brought it to her husband. Thus she did daily ; and the other Brahmin women not only scoffed her, but at length went, and thus each falsely addressed her husband : ‘My lord, Ahalya daily taunts me and the other Brahmin women, and I have no other resource than thee. Violence, falsehood, deceit, foolishness, covetousness, and inconsiderateness, are the innate vices of women ; and, alas, of what avail will holy meditation be to me if I suffer every day the reproaches of Ahalya ?’ Each husband, having heard these words, revolved them in his mind, and thought that they could not be true, and that they would be guilty of ingratitude if they noticed them. But their wicked wives every day reproached them for not affording



them redress ; and at length, one day, as they were passing through the grove, they overheard their wives making the same complaints to Gautama, and therefore believed that what they had said was true. The devotees, having then assembled together, began to consult respecting the manner in which they might resent this injury, so that their revenge might not appear to proceed from them ; and, after deliberation, determined on invoking the assistance of Ganesa. They then propitiated him with offerings of durwa, lotoses, and rice ; of vermillion, sandal wood, and incense ; of rice, milk, cakes, and sweetmeats ; and with prostrations, prayers, and burnt offerings. Well pleased, the god appeared, and thus spoke : ‘I am propitiated ; say, what boon do you desire ?’ They replied, ‘If thou art willing to grant us a favor, contrive to remove Gautama from his hermitage ; for, if we adopt any means for that purpose, we shall expose ourselves to censure.’ Ganesa answered, ‘To injure or destroy a man who is free from blame is not just ; and to return evil for good will be productive of sorrow, and not of benefit. Whoever performs holy meditation will obtain the happiest result ; but the injuring of another will destroy the advantages which would be derived from it. Gautama has given you gold, and you wish to return glass ; but that which is right ought to be performed.’ Having heard these words, the devotees, from mental delusion, thus replied : ‘O lord, we entreat thee to do what we have requested, as we desire no other favor.’ Ganesa then said, ‘Good cannot produce evil, nor evil good ; from its very essence evil must produce misery,



Hindu Women.



and good happiness. Gautama will enjoy happiness from his holy meditation ; but sorrow alone can result from your present wish. But you are deluded by female fascination, and you cannot, therefore, discriminate between good and evil. I will, however, comply with your request ; though you will undoubtedly hereafter regret having made it.' Having thus spoken, Ganesa disappeared.

"Gautama, unacquainted with the evil intentions of the devotees, joyfully performed each day the sacred ceremonies ; but one day, being in a field of rice and barley, Ganapati, [another name for Ganesa,] having assumed the form of an extremely debilitated cow, appeared there trembling, and scarcely able to move, and began to eat the rice and barley. Observing this, the compassionate Gautama lifted a stalk of grass and struck the cow with it, in order to drive her away ; but scarcely was she touched with the stalk when she dropped on the ground, and immediately died, while all the devotees beheld what passed with looks of distress. The holy men and their lovely wives then exclaimed, 'O Gautama, what hast thou done ?' Gautama, also, in amazement, thus addressed Ahalya : 'What an accident ! How can I have incurred the anger of the gods ? What shall I do ? where shall I go ? thus involved in the guilt of the murder of a cow ?' The devotees at the same time thus reproached him : 'Alas, O holy Rishi ! of what avail has been thy knowledge ? Alas, of what avail thy burnt offering and thy strict performance of every ceremony ?' In the same manner, their wives thus reproached the wife of Gautama : 'Alas, Ahalya, of

what avail have been thy wisdom, and the universal respect shown to thee? Alas, of what avail thy virtue and piety?' Thus they reviled Gautama and his wife, and then exclaimed to each other, 'Let us not look on the face of this slayer of a cow; whoever looks on his countenance will become equally guilty; and whoever approaches his hermitage, that man's offerings neither will fire nor the manes receive.' Thus reviling Gautama, they all threw stones at him. Gautama then exclaimed, 'Alas, alas, what shall I do? I swear, O holy men, that I will depart from this place.' Having thus spoken, he removed to a distant spot, and there erected a hermitage; but as long as this sin, falsely imputed to him, remained unexpiated, he could perform no holy ceremony, and his wife continued exposed to the insults of the other Brahmin women; and thus Gautama suffered the greatest misery. At length, after a short time, Gautama assembled the holy men, and thus addressed them: 'Have compassion on me, and acquaint me with the ceremonies by which my sin may be expiated; for without instruction no good act can be effected.' The Brahmins then consulted together respecting the penance which ought to be prescribed, while Gautama stood at a distance in a humble posture; and, after deliberation, they thus said: 'Sin can never be expiated except by suitable purification; for this purpose, therefore, do thou circumambulate the whole earth, and, on returning here, circumambulate a hundred times the mountain of Brahma, and thus thou wilt be purified; or make ablutions in the Ganges, and on its banks; having made ten millions of earthen lingams,



worship the god whose symbol is the lingam, [Shiva,] and then perambulate the sacred mountain and bathe in the hundred holy pools. By these means thy sin will be expiated.' Having heard these words, Gautama first circumambulated the holy mountain; and afterwards, as directed, formed the earthen lingams, in order that he might be restored to his pristine purity. He then, with Ahalya and his disciples, worshipped Shiva with the holiest rites and most intense devotion. At length the lord of the mountain-born goddess descended from the summit of Kailasa and thus addressed him: 'Say, what boon dost thou desire?' On beholding that form divine, a sight of which is so difficult to be obtained, Gautama was filled with delight, and, having revered the mighty god with laudatory strains, requested that he would liberate him from the guilt that he had incurred. Shiva replied, 'Happy art thou, O mighty Rishi, and the fruit of all thy pious acts hast thou obtained, for thou art free from sin. Thou hast been deceived by these wicked men, for even the three worlds become purified by thy presence. How, then, canst thou be polluted by an act committed by these evil-minded men, and who will suffer for it hereafter?' Shankara [Shiva] then explained to him all their wickedness and ingratitude, and Gautama listened with astonishment; and after Shankara had ceased speaking, he thus said: 'These Brahmins have done me the greatest favor, for, if it had not been for their act, I should not have enjoyed the felicity of beholding thee, O lord!' Pleased with these words, Shiva again expressed his satisfaction with the piety and devotion

of Gautama, and desired him to ask a boon. Gautama replied, that all he entreated was, that the Gunga [the River Ganges] might there appear, in order that he might purify himself in it. With this request Shiva complied; and the consequence was the establishment of the sacred place of pilgrimage at Trimbucka, on the Godavery."

The Shasters contain the history of many other reputed saints and divinities, who devoted themselves exclusively to the performance of pilgrimages and other religious austerities. In imitation of their example, hundreds of thousands of the Hindus forsake their families and friends, renounce every useful occupation, and wander from place to place, begging, their food. They are literally clothed with filth and rags; the latter, in many instances, being less in quantity than the former. Some of them are decorated with large quantities of false hair, strings of human bones, and artificial snakes. Others carry a human skull, containing a most filthy mixture. If no money or food be given them by those persons of whom they solicit alms, they profess to eat the filth out of the skull, as an act of revenge.

One sect, who are worshippers of Krishna, though men, put on the dress and ornaments, and assume the manners, of milkmaids. This is supposed to be very pleasing to the object of their worship; for when he was on earth he is said to have entertained a partiality for milkmaids, and to have married no fewer than sixteen thousand of them.

Another sect, called Purumhunse, — which, translated into English, is great goose, — have professedly

attained to a state of perfection, and are worshipped as gods. They are readily distinguished by their long hair and beards, which are never trimmed nor cleansed, and also by their dress, which is neither more comely nor substantial than that which was in fashion before garments were made by sewing together fig-leaves. These reputed gods sometimes come in contact with men who have not attained to their state of perfection. Some years since, Mr. Bird, an English magistrate of Benares, seeing a Purun-hunse in his yard, ordered him to be gone, and threatened to horsewhip him if he ever saw him there again. A few days afterwards he came again, and found that Mr. Bird was faithful to his promise. The natives, who came running from every direction, were greatly enraged that an unholy foreigner should chastise one of their gods. Whatever power the whip may have had in exciting the wrath of this human god, still he did not dare to manifest it; for, had he uttered a single angry word, he would have lost all claim to perfection and divinity. He therefore said, with much apparent coolness and unconcern, "It is all right, it is perfectly right; for I recollect that, in a former birth, this magistrate was my donkey. I used to ride him beyond his strength, whip and abuse him, and now I am justly suffering for the sins thus committed."

Many religious mendicants subject themselves to various modes of self-torture. On the bank of the Ganges, in the city of Benares, I saw a devotee who had been standing day and night for eight years. He had nothing to lean against but a piece of bamboo, suspended by cords from a small roof, which afforded

him partial protection from the inclemencies of the weather. His dress was a ragged, woollen blanket, saturated with filth. His face was smeared with the sacred ashes, his body greatly emaciated, while his feet and legs were so dropsical and swollen as to require bandages to prevent their bursting. Sometimes he slept as he stood, but generally he was awake and busily employed in his devotions. In his right hand he held a string of wooden beads, contained in a red bag. Hour after hour he repeated the names of the gods, and at each repetition passed a bead between his thumb and finger. Occasionally he laid aside his beads, and with his finger wrote on a board, covered with ashes, the name of the idol gods upon whom he depended for happiness in a future life, as the reward of his self-inflicted miseries. In this manner he had spent the last eight years of his life. I asked him how long he intended to stand there. His reply was, "Until Gunga calls for me;" meaning until death, when his body would be thrown into the River Gunga, or Ganges.

To repeat the names of the gods, and to suffer various self-inflicted tortures, are believed to be acts of merit, which will be rewarded either in this life or in a future state of existence. No matter what the motive of the devotee may be; if he perform the service he must receive the reward. This delusive theory may be illustrated by the following anecdote from the Shasters:—

Narayan is the name of a Hindu god. A certain man, notoriously wicked, having a son of that name, was laid upon a sick bed. In the hour of death, being



Portrait of a Devotee who had been standing eight years, day and night.





parched with a fever, he called upon his son to give him water. The son being disobedient, the father called again in anger, and expired. The messengers of Yumu, the god of the infernal regions, immediately seized him, and would have dragged him to the place of torment, but they were prevented by the servants of Narayan, who took him by force and carried him to heaven. The messengers of Yumu, in great rage, hastened to their master and told him what had transpired. Yumu ordered his recorder to examine his books. He did so, and found that the man in question was a great sinner. Yumu then repaired in person to Narayan and demanded an explanation. Narayan made this reply: "However sinful the man has been, in his last moments, and with his last breath, he repeated my name; and you, Yumu, ought to know that, if any man, either by design or accident, either in anger or derision, repeats my name with his last breath, he must go to heaven."

The doctrine of this fable is literally and universally believed by the people. Hence, when a person is in the agonies of death, his friends exhort him to repeat the names of the gods; and if he is so fortunate as to die with one of these names upon his lips, they consider it a sure passport to heaven. Many spend a large portion of their time in repeating the names of gods. Parrots are taught to do the same; and such a spokesman commands a great price, especially among business men, who imagine that, by owning such a parrot, their spiritual treasures are accumulating while they attend to their usual occupations.

In the course of the time I was in India I saw as

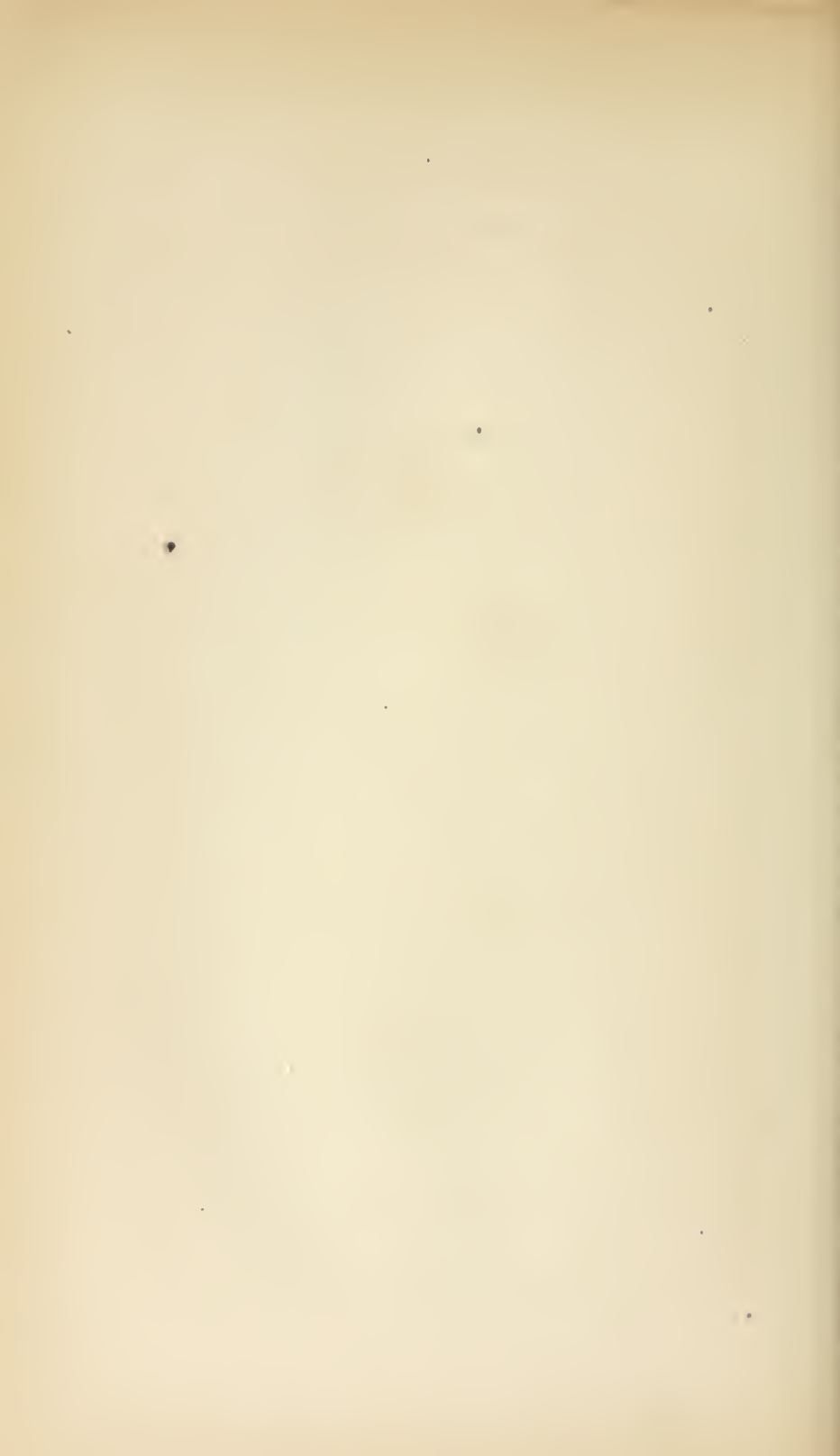
many as eight or nine devotees, who had kept the left arm elevated above the head until it had become stiff and permanently fixed, and the muscles had withered to less than one fourth their natural size. In some instances the finger nails had grown to the enormous length of six or eight inches. I saw one devotee who had both arms elevated. In answer to my inquiries relative to his history, I was told that, in the earlier part of his life, he served as a soldier; but, having lost his right leg, he became unfit for the duties of the army. In order to secure a livelihood, as well as a large stock of religious merit, he turned devotee. Having substituted a wooden leg for the one lost, he took a small idol in each hand, and elevated them above his head until his arms became perfectly stiff and immovable. He usually had several attendants, who believed themselves to be richly compensated for their services, by the merit of administering to the wants of so holy a personage, and by sharing with him the food which he obtained by begging.

It appeared to me impossible that a man should be able to keep his arms in this unnatural position until the muscles had become so paralyzed as to be incapable of producing motion; but, upon inquiry, I was told that during the first two or three weeks the arms were fastened to poles lashed to the body.

On one occasion, I saw a devotee performing a pilgrimage to the Ganges in a manner somewhat peculiar. He prostrated himself at full length upon the ground, and, stretching forward his hands, laid down a small stone; he then struck his head three times against the earth, arose, walked to the stone, and, picking it up,



Portrait of a Devotee who had kept the left arm elevated until it had become stiff, and the finger-nails had grown to the length of six or eight inches. p. 126.





again prostrated himself, as before; and thus continued to measure the road with his body. I was told by a missionary at Benares, that he had recently seen a devotee prostrating himself every six feet of the way towards the temple of Juggernaut, from which he was then four hundred miles distant, and that he was accompanied on his pilgrimage by a poor cripple, who, unable to walk, was crawling along on his hands and knees. I was credibly informed that another devotee had been rolling upon the earth for the last nine years; that he had undertaken to roll from Benares to Cape Comorin, a distance of one thousand five hundred miles, and that he had accomplished more than half the journey.

The Shasters teach that the souls of the departed are divided into five classes. Those of the first class reunite with Brahm, the Eternal Spirit, and thus lose their individuality. The second are admitted to the various heavens of the gods. The third are punished in places of torment. The fourth again become the offspring of human parents. The fifth become beasts, birds, and insects. Hence, should a Hindu inhale an insect with his breath, he knows not but, in so doing, he has swallowed some departed relative — possibly his own father. There is one class of fanatics among the Jains, who, to prevent so horrid a catastrophe, wear a strainer over the mouth. They also carry a broom, composed of soft cotton threads, gently to sweep the insects from their path. Hospitals are erected by the Jains, for the reception of aged, sick, and lame animals. There is an institution of this kind in the vicinity of Bombay, which, in 1840, con-

tained from fifty to one hundred horses, one hundred and seventy-five oxen and cows, and two hundred dogs, beside cats, monkeys, and reptiles.

“At Broach,” says Bishop Heber, in writing from that city, “is one of those remarkable institutions which have made a good deal of noise in Europe as instances of benevolence to inferior animals. I mean hospitals for sick and infirm beasts, birds, and insects. I was not able to visit it, but Mr. Corsellis, the commercial agent here, described it as a very dirty and neglected place, which, though it has considerable endowments in land, only serves to enrich the Brahmins who manage it. They have really animals of several different kinds there, not only those which are accounted sacred by the Hindus, as monkeys, peacocks, &c., but horses, dogs, and cats, and they have also, in little boxes, an assortment of lice and fleas. It is not true, however, that they feed those pensioners on the flesh of beggars, hired for the purpose. The Brahmins say that the insects, as well as the other inmates of their infirmary, are fed with vegetables only. How the insects thrive I did not hear; but the old horses and dogs, nay, the peacocks and apes, are allowed to starve, and the only creatures said to be in any tolerable plight, are some milch cows, which may be kept from other motives than charity.”



A Parsee Woman of Bombay, of high rank, in full dress.



## CHAPTER VI.

HABITS AND SUPERSTITIONS OF THE THUGS, A SECT WHO PROFESS TO BE DIVINELY AUTHORIZED TO PLUNDER AND MURDER; COMPILED PRINCIPALLY FROM THE OFFICIAL DOCUMENTS OF CAPTAIN SLEEMAN, AGENT OF THE EAST INDIA COMPANY FOR THE SUPPRESSION OF THUGGEE.

THE dark and cheerless night of superstition, which has long clouded the moral vision of India, has given rise to institutions and practices so horrible, that, without the most convincing evidence, their existence could not be credited by minds trained under happier circumstances than those which prevail in the East. That giant power which has held the human race in chains wherever the pure and unadulterated doctrines of revelation have not penetrated, has, in India, revelled in the wantonness of prosperity; the foundations of delusion have been laid wide and deep; the poison of a false and brutalizing creed has been insinuated into every action of daily life, and the most obvious distinctions of right and wrong have been obliterated. Here the genius of Paganism has reared a class of men who are assassins and robbers by profession. They are called Phansigars, or Thugs. They believe that their system of murder and plunder is of divine origin, and attempt to prove it by the following legend:—

In remote ages, a demon infested the earth, and devoured mankind as soon as created. This devour-



ing monster was so gigantic, that the water did not reach his waist in the unfathomable parts of the ocean; and he strode over the world unrestrained, rioting in the destruction of the human race. The world was thus kept unpeopled, until the goddess of the Thugs came to the rescue. She attacked the demon, and cut him down; but from every drop of his blood another demon arose; and though the goddess continued to cut down these rising demons with wonderful alacrity and scientific skill, other demons sprang from their blood, and the diabolical race consequently multiplied with fearful rapidity.

The never-ending labor of cutting down demons, whose number was only increased by this operation, at length fatigued and disheartened the goddess. She found it indispensably necessary to make a change in her tactics;—and here the tale, which is thus far universally received, becomes subject to variations. It is admitted by all Hindus, that the demons multiplied in the manner described; but there is a difference of opinion respecting the manner in which they were finally disposed of. The orthodox opinion is, that, when the goddess found the drops of blood thus rapidly passing into demons,—a fact which, with all her divine attributes, it seems, she only learned by experience,—she hit upon a very happy expedient to prevent the blood reaching the earth, where the demoniacal transformation took place. Being furnished with a tongue of extraordinary dimensions, she, after every blow, promptly and carefully licked the blood away! A check being thus placed upon the further propagation of demons, the goddess was

enabled to destroy, at her leisure, those previously existing.

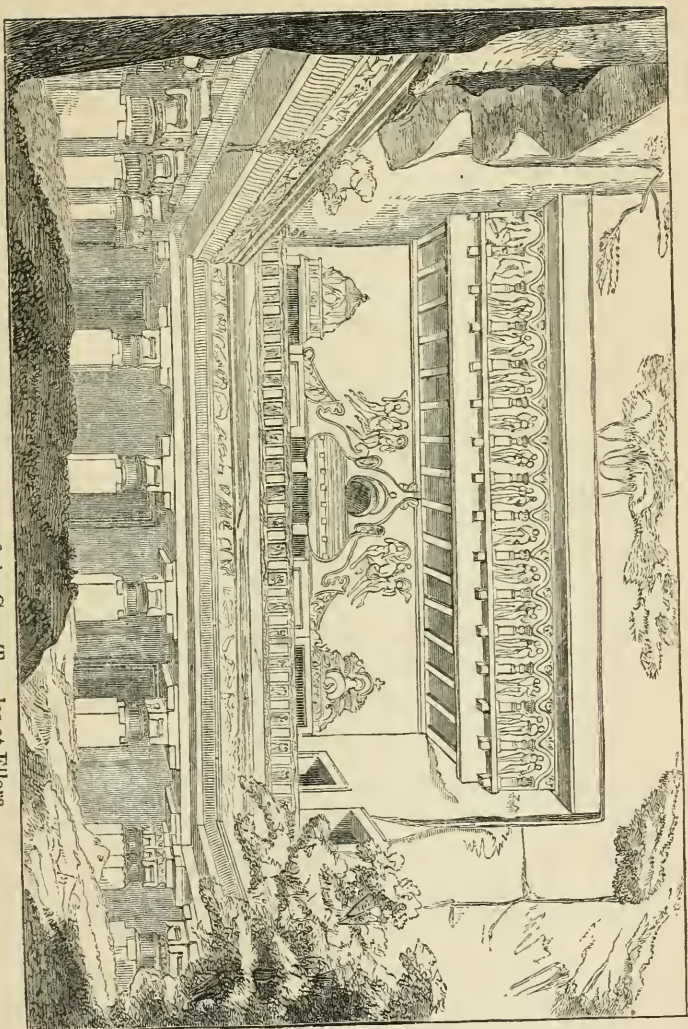
Such is the commonly received account of the goddess's dexterity and address. That of the *Thugs* is varied, for the purpose of affording a superhuman sanction to their mode of assassination. According to Thug mythology, the goddess, when she became embarrassed by the constant reënforcements of the demon army which accrued from her labors, relinquished all personal efforts for their suppression, and formed two men from the perspiration brushed from her arms. To each of these men she gave a handkerchief;—how fabricated, at a time when reels and looms were not, is a question open to the discussion of the learned. With these handkerchiefs they were commanded to put all the demons to death, without shedding a drop of blood. It does not appear why the goddess might not thus have plied the handkerchief herself; it may be presumed that she was too much exhausted by her previous exertions. Her commands, however, were faithfully executed; and the demons were all strangled without delay.

There is some difficulty in understanding how demons so powerful succumbed thus readily to two agents, who, though sprung from an exudation of the goddess's arms, were, as appears by the sequel of the tale, merely children of mortality. But the difficulty never seems to have occurred to the Thugs, whose faith, like that of the mass of their countrymen, is of a very unscrupulous character. The story is wound up with such poetical justice as might be expected in a Hindu legend. The champions, having vanquished

all the demons, offered, like honest men, to return the handkerchiefs; but their patroness, in the spirit of a grateful goddess, desired that they would retain them, not merely as memorials of their heroism, but as the implements of a lucrative trade in which their descendants were to labor and thrive. They were not only permitted, but commanded, to strangle men, as they had strangled demons. They forbore, indeed, to exercise this privilege for a long period, and several generations passed before Thuggee became practised as a profession. Whether this forbearance was founded on the principle according to which a sportsman suffers game to accumulate, is not stated. The privilege slept; but, though dormant, it was not lost; and in due time it was abundantly exercised. The lapse between the grant of the patent and the use of it, might tend to raise a presumption against its having been granted; but Hindu casuists are not accustomed to scrutinize evidence with the severity which prevails in our halls of justice.

The conviction of the divine origin of Thuggee is strengthened in the minds of its followers by the belief that its mysteries are exhibited by the numerous images sculptured on the walls of the cave temples at Ellora. On this subject is the following conversation between Captain Sleeman, in the employment of the East India Company, and some Thugs who had become witnesses for the prosecution instituted against their confederates.

*Capt. S.* You told Mr. Johnstone, the traveller, while he was at Saugor, that the operations of your trade were to be seen in the caves of Ellora.



Entrance to Bishma Kurm, one of the Cave Temples at Ellora.





*Feringeea.* All! Every one of the operations is to be seen there. In one place, you see men strangling; in another burying the bodies; in another, carrying them off to the graves. There is not an operation in Thuggee that is not exhibited in the caves of Ellora.

*Dorgha.* In those caves are to be seen the operations of every trade in the world.

*Chotee.* Whenever we passed near, we used to go and see these caves. Every man will there find his trade described, however secret he may think it; and they were all made in one night.

*Capt. S.* Does any person besides yourselves consider that any of these figures represent Thugs?

*Feringeea.* Nobody else. But all Thugs know that they do. We never told any body else what we thought about them. Every body there can see the secret operations of his trade; but he does not tell others of them; and no other person can understand what they mean. They are the works of God. No human hands were employed upon them; that every body admits.

*Capt. S.* What particular operations are there represented by the sculptures?

*Sahib Khan.* I have seen the sotha, (inveigler,) sitting upon the same carpet with the traveller, and in close conversation with him, just as we are when we are worming out their secrets. In another place, the strangler has got his roomal over his neck, and is strangling him; while another, the chumochee, is holding him by the legs. These are the only two operations that I have seen represented.

*Nasir.* These I have also seen; and there is no mistaking them. The chumochee has close hold of the legs, and is pulling at them, *thus*; while the bhurtote is tightening the roomal round his neck, *thus*!

*Capt. S.* Have you seen no others?

*Feringeea.* I have seen these two; and also the lughas carrying away the bodies to the grave, in this manner, and the sextons digging the grave with the sacred pickaxe. All is done just as if we had ourselves done it: nothing could be more exact.

*Capt. S.* And who do you think could have executed this work?

*Feringeea.* It could not have been done by Thugs, because they would never have exposed the secret of their trade; and no other human being could have done it. It must be the work of the gods; human hands could never have performed it.

*Capt. S.* And, supposing so, you go and worship it?

*Sahib Khan.* No. We go to gratify curiosity, and not to worship. We look upon it as a mausoleum, a collection of curious figures cut by some demons, who knew the secrets of all mankind, and amused themselves here in describing them.

The Thugs believe that Kali formerly coöperated more directly with them, by disposing of the bodies of those whom they murdered, but she required them not to look back to witness her operations. All was well, so long as they observed this rule; but the services of the goddess as a sextoness was lost through the carelessness or indiscreet curiosity of one of the as-

sociation. Of the circumstances attendant on this mischance, there are different versions; and at least two are in pretty general circulation.

According to one, a party of Thugs, having destroyed a traveller, left the body, as usual, unburied, in perfect confidence of receiving the wonted aid from the goddess. A novice, however, unguardedly looking behind him, saw the patroness of the Thugs in the act of feasting on the corpse, one half of it hanging out of her mouth.

According to another version, the goddess was engaged, not in satisfying the demands of hunger, or gratifying a taste for luxury by swallowing the murdered traveller, but in tossing the body into the air; for what purpose does not appear. The offence to the goddess is said, also, to have been aggravated by the fact that she was not attired with sufficient strictness to satisfy her sense of decorum. Both tales agree in representing her as highly displeased, and as visiting her displeasure upon her servants, the Thugs, by condemning them to bury their victims themselves. Though she refused any longer to relieve the earth of the loathsome burdens with which her worshippers encumbered it, she was so considerate as to present her friends with the hem of her lower garment, to be used as a noose in strangling their victims, one of her ribs for a knife with which to mutilate their bodies, and a tooth for a pickaxe with which to dig their graves.

Whether or not this origin of the pickaxe be generally received, it is certain that this instrument is held by the Thugs, throughout India, in the highest

veneration. Its fabrication is superintended with the greatest care ; and it is consecrated to the holy duty to which it is destined, with many ceremonies. In the first place, a lucky day must be fixed upon ; the leader of the gang then instructs a smith to make the required tool, and the process is conducted with the most profound secrecy. The door is peremptorily closed against all intrusion ; the leader never quits the forge while the manufacture is going on ; and the smith must engage in no other work till his sacred task is completed.

The pickaxe, being made, must next be consecrated. Certain days of the week are deemed more auspicious for this purpose than the rest: Monday, Tuesday, Wednesday, and Friday enjoy the distinction. Care is taken that the shadow of no living thing may fall on the axe, as this would contaminate the devoted implement, and frustrate all the pains that had been taken in its formation. A doctor most deeply versed in the learning of the Thugs, undertakes the solemn office of consecration. He sits down with his face to the west, and receives the pickaxe in a brass dish. The instrument which is to supply the want occasioned by the cessation of the goddess's personal labors, is first washed in water, which is received into a pit dug for the purpose. The pickaxe then receives three other ablutions. The second washing is made with a mixture of sugar and water ; the third with sour milk ; and the fourth with ardent spirits. With red lead the pickaxe is marked, from the head to the point, with seven spots. It is again placed on the brass dish, and with it a cocoa-nut, some

cloves, white sandal-wood, sugar, and a few other articles. A fire is now kindled, and the fuel consists of dried cow-dung and the wood of the mango or byr-tree. All the articles deposited in the brass pan are, with the exception of the cocoa-nut, thrown into the fire; and when the flame rises, the Thug priest, holding the pickaxe with both hands, passes it seven times through the fire. The cocoa-nut is now stripped of its outer coat, and placed on the ground. The controller of the pickaxe, holding it by the point, then says, "Shall I strike?" The bystanders signifying their assent, he strikes the cocoa-nut with the butt end of the pickaxe, and breaks it, exclaiming, "All hail, mighty Davy, great Mother of us all!" The surrounding spectators respond, "All hail, Davy, and prosper the Thugs!" [Davy, Bhowanee, and Kali, are different names of the same goddess.] This is a most interesting and exciting moment; for, upon the hardness of the nut, the skill of the operator, and the accidental circumstances which may affect the force or direction of the blow, depends the realization of the hopes of the community. If the cocoa-nut be not severed at one blow, all the labor is thrown away; the goddess is understood to be unpropitious; another day must be selected for the repetition of the ceremonies, and all the trouble be incurred again.

If, however, the nut is cleft at once, the proof of the approval of the goddess is indisputable. The whole of the shell, and some of the kernel of the nut, is thrown into the fire; the pickaxe is carefully tied up in a clean white cloth, and, being placed on the ground to the west, the assembled spectators,



turning in that direction, prostrate themselves in adoration before "that which their own hands have made;" that which the labor of the smith might have fashioned with equal facility into an object of reverence or of contempt; and which, while it receives divine honors, is destined to assist in a series of acts most horrible and disgusting.

The ceremony of prostration concluded, all present receive a portion of the cocoa-nut. The fragments are then collected, and thrown into the pit which had been previously prepared, lest, if they remained on the ground, the sacred relics might be outraged by the defiling touch of some human foot. These ceremonies, elaborate as they are, suffice only for a single expedition.

When the sacred pickaxe is thus prepared, it must be placed in safe custody; it is not every Thug who can be trusted with it. The person who bears it is selected, principally, for his shrewdness, caution, and sobriety. It is, however, only when on a journey that it is intrusted to human care at all. When in camp, it is deposited in the earth, under the especial protection of the goddess. When buried, it is always placed with the point in the direction in which the party intend to proceed; and they have the fullest confidence that, if another course is to be preferred, the point will be found to have veered round so as to indicate the better way.

When the pickaxe is buried, no foot must touch the earth which covers it; nor must it, at any time, be approached by an unclean animal, or any object which bears contamination. After each time that it

has been used for the preparation of a grave, it must be submitted to the purification of the bath.

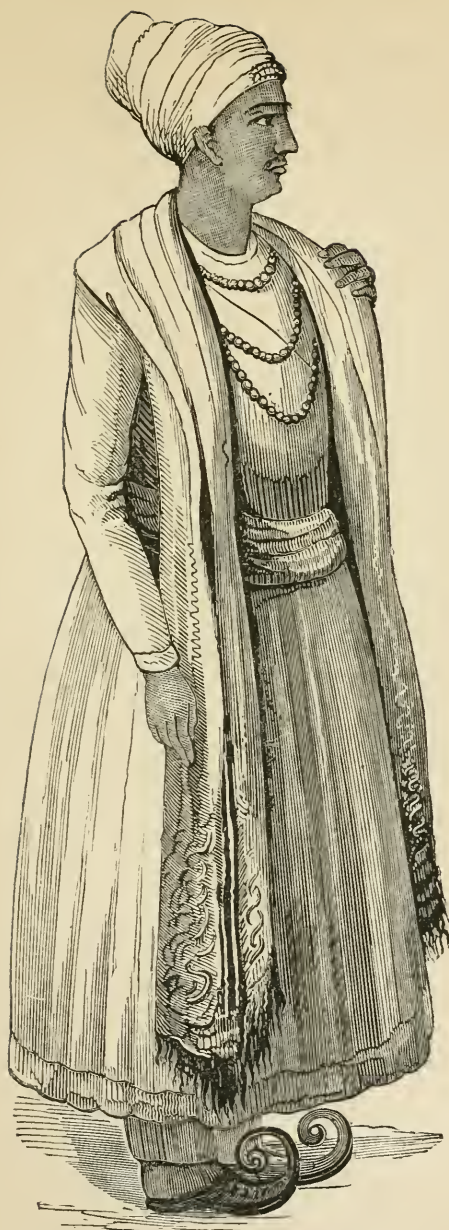
If the pickaxe falls from the hand of the man who bears it, dismay spreads through the gang. The omen is regarded as of the most fearful description ; its horrors are aggravated by uncertainty as to the nature of the approaching evil, and even as to the party upon whom it is to descend. The omen may indicate the death of the individual who had the care of the sacred weapon, and who, through heedlessness or unavoidable fatality, suffered it to drop from his embrace ; or it may forebode some dreadful reverse to the fortunes of the gang.

Measures are immediately taken to frustrate the evil omen ; and the first step is to deprive the unhappy pickaxe bearer of his office. The enterprise in which they are engaged, whatever it be, is immediately abandoned ; and the pickaxe must be consecrated anew. Even these precautions are insufficient to restore things to their original state. The misfortune upon the gang is a sentence of excommunication from the society of all faithful Thugs. No other party will ever associate with one whose pickaxe has fallen, lest they should be involved in the evil which is apprehended to the "doomed ones."

The pickaxe affords the most solemn sanction of an oath among these murderers ; and if any sanction can bind their consciences, it is, perhaps, the only one capable of effecting that purpose. Compared with it, neither the water of the Ganges weighs with the Hindu, nor the Koran with the Mussulman. "If any man swears to a falsehood upon a pickaxe properly

consecrated," said the Thugs, "we will consent to be hanged if he survive the time appointed. Appoint one, two, or three days, when he swears, and we pledge ourselves that he does not live a moment beyond the time. He will die a horrid death; his head will turn round, his face towards his back; and he will writhe in torture till he dies." The pickaxe is, in short, the standard around which all the gloomy family of Thug superstitions rally; it is regarded as the great source of security and prosperity. The instrument of strangulation is held in esteem, but that of burial in infinitely more; the Thugs think of it with enthusiasm. "Do we not," said one interrogated by Captain Sleeman, "do we not worship it every seventh day? Is it not our standard? Is its sound ever heard, when digging the grave, by any but a Thug? And can any man ever swear to a falsehood upon it?" "How could we dig graves," asked another, "with any other instrument? This is the one appointed by Davy, and consecrated; and we should never have survived the attempt to use any other. No man," it was added, "but a Thug, who has been a strangler, and is remarkable for his cleanliness and decorum, is permitted to carry it."

Gangs of Thugs sometimes consist of two or three hundred persons. In such instances, they commonly follow each other, in small parties of ten or twenty, upon roads parallel to each other, being prepared to concentrate on any point when necessary. Different parties frequently act in concert, apprising one another of the approach of travellers whose destruction promises a valuable booty. They assume the appearance



A Thug disguised as a Merchant.





of ordinary travellers ; sometimes they pretend to be traders ; and, if enriched by former spoiliations, travel on horseback, with tents, and pass for wealthy merchants, or other persons of consequence. Sometimes they commence their route in more humble characters ; but acquiring, in their rapacious progress, horses and bullocks, these at once furnish them with the means of transporting the remainder of their plunder, and of making pretensions to higher degrees of wealth and station.

Thugs are accustomed to wait at choultries, on the high roads, or near towns where travellers rest. They arrive at such places, and enter towns and villages, in straggling parties of three or four persons, appearing to meet by accident, and to have no previous acquaintance. On such occasions, some of the gang are employed as emissaries, to collect information, and, especially, to learn if any persons with property in their possession are about to undertake a journey. They are often accompanied by children of ten years of age and upwards, who, while they contribute to prevent suspicion, perform menial offices, and are gradually initiated into the horrid practices of Thuggee. Skilled in the arts of deception, they enter into conversation, and insinuate themselves by obsequious attentions into the confidence of travellers of all descriptions, to learn from them whence they came, whither and for what purpose they are journeying, and of what property they are possessed. When, after obtaining such information as they deem requisite, the Thugs determine to attack a traveller, they usually propose to him, under the specious plea of mutual

safety, or for the sake of society, to travel together; or else they follow him at a little distance, and, when a fit opportunity offers for effecting their purpose, one of the gang suddenly throws a rope or sash round the neck of the unfortunate victim, while the rest contribute, in various ways, to aid the murderous work.

Intrepidity does not appear to be a characteristic of the Thugs; and, in truth, it is a quality not to be looked for in professional assassins. A superiority in physical force is generally regarded as an indispensable preliminary to success. Two Thugs, at least, are thought necessary for the murder of one man; and, more commonly, three are engaged. Some Thugs pride themselves upon being able to strangle a man single-handed; and this is esteemed a most honorable distinction. But the majority of them are, and ever have been, firm adherents of the maxim, that "discretion is the better part of valor."

Some variations have existed in the manner of perpetrating the murders; but the following seems to be the most general. While travelling along, one of the gang suddenly throws the rope or cloth round the neck of the devoted individual, and retains hold of one end, the other end being seized by an accomplice. It is then drawn very tight, the two Thugs who hold it pressing the head of the victim forwards; a third villain, who is in readiness behind the traveller, seizes him by the legs, and he is thus thrown on the ground. In this situation, there is little opportunity for resistance. The operation of the noose is aided by kicks inflicted in the manner most likely

to produce vital injury, and the sufferer is thus quickly despatched.

Precautions are taken to guard against discovery or surprise. Before the perpetration of the murder, some of the gang are sent in advance, and some left in the rear of the place, to keep watch, to prevent intrusion, and to give warning, if occasion requires, to those engaged in the act. Should any persons unexpectedly pass that way before the murdered body is buried, some artifice is practised to prevent discovery, such as covering the body with a cloth, while loud lamentations are made, professedly on account of the sickness or death of one of their comrades; or one of the watchers will fall down, apparently writhing with pain, in order to excite the pity of the intruding travellers, and to detain them from the scene of murder.

Such is the perseverance and caution of the Thugs, that, in the absence of a convenient opportunity, they have been known to travel in company with persons whom they have devoted to destruction, for several days before they executed their intention. If circumstances favor them, they generally commit the murder in a jungle, or in an unfrequented part of the country, and near a sandy place, or dry watercourse. Particular tracts are chosen, in every part of India, where they may exercise their horrid profession with the greatest convenience and security. The most favorite places are much-frequented roads, passing through extensive jungles, where the ground is soft for the grave, and where the local authorities take no notice of the bodies. In these chosen spots, a hole, three or four feet in depth, usually forms the grave

of the unfortunate traveller, who is placed in it with his face downwards.

The barbarous character of the Thugs is exhibited in their treatment of the remains of the murdered persons. Though death brings a termination of suffering, it does not put an end to the outrages of the murderers. Long and deep gashes are made in various parts of the bodies; sometimes the limbs are disjointed, and the figure distorted into unusual positions. These outrages arise from various motives. Their intention generally is to expedite the decomposition of the body, and to prevent its inflation, which, by causing fissures in the superincumbent sand, might attract jackals, and thus lead to the discovery of the corpse. Sometimes, however, these deeds have been the result of disappointment, and the emanations of a petty and unmanly revenge. When the amount of plunder is less than had been expected, the villains have frequently vented their displeasure in wanton indignities on the unconscious remains of the dead.

Against Thugs, it must be obvious that arms, and the ordinary precautions taken against robbers, are unavailing. It sometimes happens that entire parties of travellers, while journeying in imaginary security, are suddenly cut off. Such is the cruelty and cupidity of these wretches, that, on the presumption of every traveller possessing concealed treasure, or some property, however trifling, the greatest apparent indigence does not always afford security.

The plunder is sometimes carried home, sometimes disposed of on the road. If the murdered person resided near the place of his assassination, the prop-

erty is carried to a distance ; if, as is more commonly the case, he is a stranger, they do not scruple to offer the fruits of their rapine in the immediate vicinity of their crime ; the only precaution taken is, that the place of sale be in advance of that where the murder was committed, and not a village where the traveller had previously been seen.

A portion of the plunder is usually appropriated to defraying the expenses of religious ceremonies ; and sometimes a part is also allotted for the benefit of widows and families of deceased members of the gang. The residue of the booty, being divided into several parts, is generally shared as follows : to the leader, two shares ; to the men actually concerned in perpetrating the murder, and to the person who cut the dead body, each one share and a half ; and to the remainder of the gang, each one share.

The operations of the Thugs are facilitated, and their designs cloaked, by a peculiar dialect ; they have recourse, also, to a variety of signs. Drawing the back of the hand along the chin, from the throat outwards, implies that caution is requisite — that some stranger is approaching. Putting the open hand over the mouth, and drawing it gently down, implies that there is no longer cause for alarm. If an advanced party of Thugs overtake any traveller whom they design to destroy, but have need of more assistance, they make certain marks on the roads, by which those of the gang who follow understand that they are required to hasten forward. A party in advance also leaves certain marks, where a road branches off, as intimations to those who are behind. They draw



their feet along the dust, in the direction they have taken; and if their friends are to follow quickly, they leave the dust piled up at the end of the line where the foot drops, or make a hole in the dust with the heel. If the road afford no dust, they leave two stones, placed one upon the other, in the line they have taken, and strew a few leaves of trees along the road. If their coadjutors are to make haste, they make a very long line of leaves. They have many other signs, for similar purposes.

Of the number of persons who fall victims to these lawless associations, it is obvious that no estimate can be made deserving of the slightest confidence. The number has, without doubt, varied greatly at different periods. There is reason to believe that, from the time of the conquest of Mysore, in 1799, to 1807 and 1808, the practice, in that part of India, reached its height, and that hundreds of persons annually were destroyed. In one of his reports, the magistrate of Chittoor observes, "I believe that some of the Phansigars have been concerned in above two hundred murders; nor will this estimate appear extravagant, if it be remembered that murder was their profession — frequently their only means of gaining a subsistence. Every man of fifty years of age has probably been actively engaged, during twenty-five years of his life, in murder; and, on the most moderate computation, it may be reckoned that he has made one excursion a year, and met, each time, with ten victims."

The profession of a Thug, like almost every thing in India, is hereditary, the fraternity, however, re-

ceiving occasional reënforcements from strangers ; but these are admitted with great caution, and seldom after they have attained mature age.

The children of Thugs, during their more tender years, are kept in ignorance of the occupation of their fathers. After a time they are permitted to accompany them ; but a veil is thrown over the darker scenes of the drama. To the novice, indeed, the expedition presents nothing but an aspect of pleasure. He is mounted on a pony ; and being, by the laws of the Thugs, entitled to his share of the booty, he receives a portion of it, in presents suited to his years ; the delight attending the acquisition being unalloyed by any consciousness of the means by which it has been obtained. The truth reveals itself by degrees. In a short time, the tyro becomes aware that his presents are the fruits of robbery. After a while, he has reason to suspect that robbery is aggravated by a fouler crime. At length, suspicion passes into certainty ; and finally, the pupil is permitted to witness the exercise of the frightful handicraft which he is destined to pursue. The moral contamination is now complete ; but it is long before the disciple is intrusted with the performance of the last atrocity. He passes through a long course of preparation — being first employed as a scout, next as a sexton, then as a holder of the limbs—before he is in any case thought worthy of being elevated to the dignity of a strangler.

A too precipitate disclosure of the frightful truth has sometimes produced fatal consequences. The following affecting story, related by a Thug who had become approver against his comrades, will illustrate

this: "About twelve years ago," said the narrator, "my cousin, Aman Subahdar, took out with us my cousin Kurhora, brother of Omrow, (approver,) a lad of fourteen, for the first time. He was mounted on a pretty pony; and Hursooka, an adopted son of Aman, was appointed to take charge of the boy. We fell in with five Sheiks, and when we set out before daylight in the morning, Hursooka, who had been already on three expeditions, was ordered to take the bridle, and keep the boy in the rear, out of sight and hearing. The boy became alarmed and impatient, got away from Hursooka, and galloped up at the instant the '*I hurnee*,' or signal for murder, was given. He heard the screams of the men, and saw them all strangled. He was seized with a trembling, and fell from his pony. He became immediately delirious, was dreadfully alarmed at the turbans of the murdered men, and when any one touched or spoke to him, talked wildly about the murders, screamed as if in sleep, and trembled violently. We could not get him forward; and, after burying the bodies, Aman, myself, and a few others, sat by him while the gang went on. We were very fond of him, and tried all we could to tranquillize him, but he never recovered his senses, and before evening he died. I have seen many instances of feelings greatly shocked at the sight of the first murder, but never one so strong as this. Kurhora was a fine boy; and Hursooka took his death much to heart, and turned Byragee. He is now at some temple on the banks of the Nerbudda River."

The indiscriminate slaughter in which the Thugs

might be tempted to indulge, is in some degree restrained by superstition. It is deemed unlucky to kill certain castes and classes; and their members are therefore usually respected. The most important and extended exception to the general rule of murder, is that of the female sex. "Among us," said one of the approvers interrogated by Captain Sleeman, "it is a rule never to kill a woman; but if a rich old woman is found, the gang sometimes get a man to strangle her, by giving him an extra share of the booty, and inducing him to take the responsibility upon himself. We have sometimes killed other prohibited people, particularly those of low caste, whom we ought not even to have touched."

Among the privileged classes are washermen, poets, professors of dancing, blacksmiths, carpenters, musicians, oil-venders, sweepers, the maimed, the leprous, and those persons who carry the water of the Ganges into distant parts of India, to be used for religious purposes.

The sacred cow, in the eyes of all Hindus who have any pretensions to consistency, is a protection to its possessor; art is, however, sometimes resorted to for the purpose of removing this impediment to business. A party of Thugs projected the murder of fourteen persons, including several women; but the design could not be carried into effect, because the victims had a cow with them. With some difficulty, they were persuaded to sell the cow to the Thugs; who, to induce the travellers to consent to the sale, pretended that they had vowed to make an offering of a cow at Shaphore, and were much in want of one.

The cow was actually presented to a Brahmin at Shaphore ; and, the obstacle being removed, the whole of the unsuspecting travellers, including the females, were, two or three hours afterwards, strangled.

The movements of the followers of Thuggee are invariably governed by omens, with which they believe their goddess favors them. However favorably an expedition may have been commenced, success is liable to be postponed by a multiplicity of ominous appearances. The dog enjoys the prerogative of putting a veto on their proceedings, by shaking his head. Sneezing entitles all the travellers within the gripe of the assassins to the privilege of an escape, and no one dares to put them to death. The fighting of cats, in the fore part of the night, is a good omen ; but, if heard towards morning, it betokens evil ; the evil, however, may be averted by gargling the mouth with a little sour milk, and then spirting it out. The fighting of cats during the day is a very bad omen, and threatens great evil : if the cats fall down from a height while fighting, it is still worse. These ills are beyond the healing influence of sour milk, and call for nothing less than sacrifice. The noise of jackals fighting is also a very bad omen, and involves the necessity of leaving the part of the country in which the gang hears it. Almost every sound made by animals, birds, and insects, and also their various movements, are regarded as ominous either of good or of evil. "There are always signs around us," say the Thugs, "to guide us to rich booty, and to warn us of danger ; and if we are only wise enough to discern them, and religious enough to attend to them, we shall prosper in all our undertakings."



The superstitions of the Thugs are all of Hindu origin ; yet Mohammedans adopt them with a belief equally implicit, and a devotion equally ardent. They pay divine honors to Kali, the impersonation of destruction, which, in the eyes of all sound Mohammedans, must be idolatry — a crime severely denounced in the Koran, and held by all good Mussulmans in abhorrence.

Their mode of escaping the difficulties in which they are involved, by the inconsistency of their creed with their practice, is illustrated by the following conversation held by Captain Sleeman with some Mohammedan Thugs.

*Capt. S.* Has Bhowanee been any where named in the Koran ?

*Sahib.* Nowhere.

“Here,” (says Capt. Sleeman,) “a Mussulman Thug interposed, and said he thought Bhowanee, and Fatima, the daughter of Mohammed, were one and the same person ; and that it was Fatima who invented the use of the roomal, to strangle the great demon Rukut-beejdana. This led to a discussion between him and some of my Mussulman native officers, who did not like to find the amiable Fatima made a goddess of Thuggee.”

*Capt. S.* Then has Bhowanee any thing to do with your Paradise ?

*Sahib.* Nothing.

*Capt. S.* She has no influence upon your future state ?

*Sahib.* None.

*Capt. S.* Does Mohammed, your prophet, any where

sanction crimes like yours; — the murder in cold blood of your fellow-creatures, for the sake of their money?

*Sahib.* No.

*Capt. S.* Does he not say that such crimes will be punished by God in the next world?

*Sahib.* Yes.

*Capt. S.* Then do you never feel any dread of punishment hereafter?

*Sahib.* Never. We never murder unless the omens are favorable; and we consider favorable omens as the mandates of the deity.

*Capt. S.* What deity?

*Sahib.* Bhowanee.

*Capt. S.* But Bhowanee, you say, has no influence upon the welfare, or otherwise, of your soul hereafter.

*Sahib.* None, we believe; but she influences our fates in this world; and what she orders, in this world, we believe that God will not punish in the next.

The conjoint adoration of the deities of different and discordant creeds is neither new nor uncommon in the East. In the Old Testament many instances are recorded, in which nations, as well as individuals, paid a divided homage to the true God and to a multiplicity of idols; and, in various parts of India, the Mohammedans, from having long been surrounded by a Hindu population, have been led to adopt many of their opinions and practices.

In another interview, one of the witnesses was asked —

*Capt. Sleeman.* Do you never feel sympathy for the persons murdered — never pity or compunction?

*Sahib.* Never.

*Capt. S.* How can you murder old men and young children without some emotions of pity — calmly and deliberately, as they sit with you, and converse with you, and tell you of their private affairs?

*Sahib.* From the time that the omens have been favorable we consider them as victims thrown into our hands by the deity to be killed, and that we are the mere instrument in her hands to destroy them; that if we do not kill them she will never be again propitious to us, and we and our families will be involved in misery and want.

*Capt. S.* And you can sleep as soundly, by the bodies or over the graves of those you have murdered, and eat your meals with as much appetite as ever?

*Sahib.* Just the same. We sleep and eat just the same, unless we are afraid of being discovered.

*Capt. S.* And when you see or hear a bad omen, you think it is the order of the deity not to kill the travellers you have with you, or are in pursuit of?

*Sahib.* Yes; it is the order not to kill them, and we dare not disobey.

Some Thugs let very poor travellers escape, in hope of finding better game; others regard forbearance, in such a case, as an act of abominable impiety. A further extract will show the respective views of these conflicting sects, and the reasoning by which they are supported.

*Capt. S.* When you have a poor traveller with

you, or a party of travellers who appear to have little property about them, and you hear or see a very good omen, do you not let them go, in the hope that the return of the omen will guide you to better prey?

*Dorgha*, (Mussulman.) Let them go? Never, never!

*Nasir*, (Mussulman of Telingana.) How could we let them go? Is not the good omen the order from Heaven to kill them? and would it not be disobedience to let them go? If we did not kill them, should we ever get any more travellers?

*Feringeea*, (Brahmin.) I have known the experiment tried with good effect. I have known travellers, who promised little, let go; and the virtue of the omen brought better.

*Inaent*, (Mussulman.) Yes; the virtue of the omen remains; and the traveller who has little should be let go; for you are sure to get a better.

*Sahib Khan*, (of Telingana.) Never, never. This is one of your Hindustanee heresies. You could never let him go without losing all the fruits of your expedition. You might get property, but it would never do you any good. No success could result from your disobedience.

*Morlee*, (Rajput.) Certainly not. The travellers who are in our hands, when we have a good omen, must never be let go, whether they promise little or much. The omen is unquestionably the order, as *Nasir* says.

*Nasir*. The idea of securing the good will of Davy by disobeying her order is quite monstrous. We

Deccan Thugs do not understand how you got hold of it. Our ancestors never were guilty of such folly.

*Feringeea.* You do not mean to say, that we of Murnae and Sindouse were not as well instructed as you of Telingana?

*Nasir and Sahib Khan.* We only mean to say, that you have clearly mistaken the nature of a good omen in this case. It is the order of Davy to take what she has put in our way; at least, so we in the Deccan understand it.

So long as the Thugs were faithful to Kali—so long as they attended to all the rites, the ceremonies, and offerings, by which they rendered to her worship and honor—so long they prospered in their profession, and so long did they enjoy the favor and the protection of their deity. But now, in consequence of these corruptions, they have fallen under her displeasure, and their system is likely to be exploded. In view of these facts, who is prepared to carry out the doctrine, that it matters not what a man believes, if he is only sincere?

The practice of Thuggee is not confined to adventurers upon land. The rivers of India are infested by bands of fresh-water pirates, of similar habits to those of the land Thugs, possessing the same feeling, and differing from them only in a few trifling particulars. There is still another class of Thugs, who murder such persons only as are travelling with their children. Their only object is to secure the children and sell them into slavery.

The dignity and sanctity with which murder is invested by the creed of the Thugs afford lamentable



proof of the inseparable connection existing between the corruption of religion and the corruption of morals. To obliterate all religious feeling from the heart of man is a difficult, if not an impossible task; to substitute superstitious belief for reasonable faith is, unhappily, a very easy one; and sound morals invariably disappear with sound religion. Indeed, between false religion and false morals there is a mutual action and reaction. The wayward desires of man lead him to indulge in that which true religion forbids; he therefore seeks shelter in a false one.

The existence of the Thugs appears to have been entirely unknown to Europeans until about the year 1800. From January, 1826, to December, 1835, the number of these freebooters committed by various magistrates amounted to 1562. Of these 328 were punished by death, 999 by transportation, 77 by imprisonment for life; from 21 security was required; 71 were sentenced to limited periods of imprisonment; making a total of 1450 convicted. Of the remainder, 21 were acquitted, 11 escaped, 31 died before sentence, and 49 were admitted evidence for the prosecution. The energetic and persevering efforts which have been made for the suppression of Thuggee have been successful, and though at the present time many Thugs are scattered throughout India, it is seldom that they dare to exercise the peculiar privilege which they believe to have been conferred upon them by their goddess.

## CHAPTER VII.

MANNERS, HABITS, AND SUPERSTITIONS OF VARIOUS TRIBES OF ABORIGINES WHO INHABIT THE JUNGLES, THE HILLS, AND THE MOUNTAINS OF INDIA. — THE SHANARS. — THE TUDAS. — THE KHONDS. — THE GONDS. — THE BHEELS. — THE COOLIES. — THE GARROWS. — THE KOOKIES. — THE VEDDAHS. — COMPILED FROM INFORMATION COMMUNICATED BY PERSONS WHO HAVE RESIDED AMONG THEM IN THEIR NATIVE WILDS.

THE Hindus are supposed to be of Caucasian origin, and to have come to India from Central Asia, but the period of this immigration cannot be ascertained. Assuming that it was anterior to the composition of the Vedas, which are supposed to have been written about the time of the exodus of the Israelites from Egypt, it would seem that its date was very remote. When they entered India, they found the entire country inhabited by an aboriginal race, which had attained to a high state of civilization. They had established kingdoms, they cultivated the soil, and carried on extensive commerce. Some of their works of art, consisting of castles, excavations, &c., still exist. They must have settled in India at the time of the dispersion; when the germ of the various nations east and west sprang from the patriarchal seat of the human family; the more adventurous possibly subsisting mainly by the chase, whilst the milder and less courageous devoted themselves to the arts of social life.

As the Celts of Europe, from the inferiority of their governmental institutions and physical development, as well as from their being too much characterized by strong emotions ever to become a great ruling people when brought into contact with the more perfectly organized and more intellectual races of mankind, were driven before the more powerful and coolly energetic northern nations into the more remote, barren, and mountainous regions of western Europe, from which they are rapidly disappearing as a distinct people,—so the more ancient nations or tribes of India, have been driven onwards by the more recent, till, in consequence of having retired, to some extent, into the mountainous districts, they have received the general name of Pariahs, Paharia, or mountaineers, even though many of them are settled in the plains.

In many parts of southern India, the Pariah tribes inhabiting the plains form the majority of the people ; but in the north they are rarely to be met with, except as actual mountaineers, or inhabitants of the hilly, or less-cultivated districts, where, besides their more general name of Pariahs, they are more commonly distinguished by the names of their respective tribes, as Gonds, Khonds, Bheels, &c. In their general physical peculiarities, they differ much from the regular Hindu tribes, or castes, and seem to approach a little nearer to the African races, though unlike the negro. In the districts where they are mostly to be found, it is evident that the lower castes of Hindus are formed of intermixtures between these aboriginal tribes and the more recent northern races.

The proportion of these aboriginal races, whether professing the Hindu religion or otherwise, greatly increases towards the south, where the conquests of the northern, or pure Hindu races, never seem to have been followed by more than very partial colonization; so that in those provinces only the higher classes—and especially the Brahmins—are Hindus by ancient descent; while in the north and west of India—their earliest seats—the pure Hindu races form the main body of the people,—the various aboriginal tribes having for the most part been exterminated, or absorbed, among the lower Sudra castes of Hinduism.

In the tenth chapter of the code of laws attributed to Menu, the great Hindu legislator, a work supposed to have been written about nine hundred years before the Christian era, it is ordained in regard to the conquered tribes of aborigines, that “their abode must be out of towns. Their sole property is to consist of dogs and asses. Their clothes should be those left by the dead. Their ornaments rusty iron. They must roam from place to place. No respectable person must hold intercourse with them. They are to perform the office of executioner on all criminals condemned to death by the king. For this duty they may retain the bedding, the clothes, and the ornaments of the executed.”

In southern India the Pariahs live in communities apart from their Hindu neighbors, filling the lowest offices, and possessing little property besides “dogs and asses.” The aversion with which some classes of them are regarded by the higher castes, the Brahmins in particular, is so great, that their very approach is

sufficient to pollute the whole neighborhood. They are not permitted to enter the streets where the Brahmins reside; and should they venture to transgress, those superior beings would have the right, not to assault them themselves, for it would be pollution to touch them even with the end of a long pole, but to give them a sound beating by the hands of some other person.

Should a Hindu be touched, even without being conscious of it, by a Pariah, he is defiled, and cannot be purified from the contamination, or communicate with any person without performing a variety of ceremonies, more or less difficult, according to his own rank and the custom of the caste to which he belongs. Should a Hindu, whether intentionally or unintentionally, eat with Pariahs, or partake of food cooked by them, or even drink water which they have drawn, or which has been contained in earthen vessels which they have handled; or should he enter one of their houses, or allow them to enter his own, he would be proscribed without pity from his caste. This extreme detestation of the Pariahs prevails chiefly in the southern part of the peninsula.

The descendants of the various tribes of aborigines who refused to submit to their invaders, and sought asylum in the hilly and mountainous parts of India, are estimated at sixteen million. Like the Highlanders of Scotland and other countries, they are often induced, by the poverty of their hills, to come down as laborers or adventurers, to seek subsistence in the plains. Members of many of these tribes perform important services for which their moral virtues fit



them. In the duties of rural police, and in conveying treasure to the offices of revenue in the chief towns, they are remarkably faithful. Their accurate and general knowledge of all around them makes them expert in detecting criminals, and in their discharge of this duty they generally disregard family ties, and rarely screen their own relatives. They are excellent guides, and faithful protectors of the traveller within their respective districts. At the same time many of these tribes are by profession robbers, levying black mail on all from whom they can obtain it, under the plea of their ancient right to the soil of which more civilized men have deprived them. The following are some of the most interesting peculiarities which have been ascertained to exist among the tribes best known : —

**THE SHANARS.** These people inhabit Tinnevely and Travancore, the two provinces at the southern extremity of Hindustan, where they constitute about one half of the entire population. They say that their ancestors emigrated from Ceylon, and they regard Ravana, the giant king of Lanka, as their divine sovereign, and on his birthday is held their great annual festival. The chief occupation of the Shanars is the cultivation and the climbing of the Palmyra palm, from which they extract the juice for the manufacture of a coarse, dark-colored sugar, which is their principal food, and with the poorer class it is their only wealth.

The flower of the palm tree is contained in a large sheath, which, when cut and pressed, furnishes a con-

siderable quantity of sweet juice. If newly cut, and attended to every day, the juice is deposited daily; but if left for a couple of days it thickens, and the vessels which contain it become hard, and cease to secrete it. To obtain it regularly, the Shanar peasants are compelled to pass their lives in painful and incessant toil. From forty to sixty trees are required to feed one family. The climber furnishes himself with one large and several small pots, a staff with a cross at the top, and a pair of wooden pincers. Arriving at his tope of trees, he leaves the large vessel upon the ground, and hangs a small pot and the pincers to his waist. He next slips a band round one of his feet, plants his stick against the tree, and, clasping the trunk with both arms, begins to climb. He first places one foot on the head of the stick — this is his start; he then slips both feet into the band, which prevents them from parting, and clasping the trunk alternately with his arms and his bound feet, climbs speedily to the top. He there cuts the bud of the tree, or plucks off a small strip, squeezes the juice into the pot attached to his waist, descends, and pours its contents into the large vessel. He continues to climb the trees in this manner until he has gathered the juice from fifty or more. In the evening he again gathers the juice from the same trees, and thus climbs more than a hundred times a day. The juice is boiled by the peasant's wife until it becomes sugar.

The Shanars have no definite idea of a future state. Their religious ceremonials have exclusive reference to the influence which it is supposed disembodied spirits exert over the condition of the living. Per

sons who die a violent death, especially if distinguished for wickedness during life, are supposed to become demons, possessing superhuman power and malignity. They assume aerial forms, and move in troops along the highways and by-ways, just above the ground, but invisible to human eyes. Protection is sought against their malignant influence by wearing charms of various kinds. These imaginary demons delight to dwell in umbrageous trees and in uninhabited places. Sometimes they take up their abode with the living, in which case the house is totally abandoned by its occupants. Many such houses are to be seen in a state of ruin and decay. These spirits are not only believed to take up their residence in the houses of the living, but also in their bodies. The individual consciousness and responsibility of the person possessed is supposed to be suspended, and his acts are attributed to the presiding demon. He screams, foams at the mouth, stares, and utters oracular sayings.

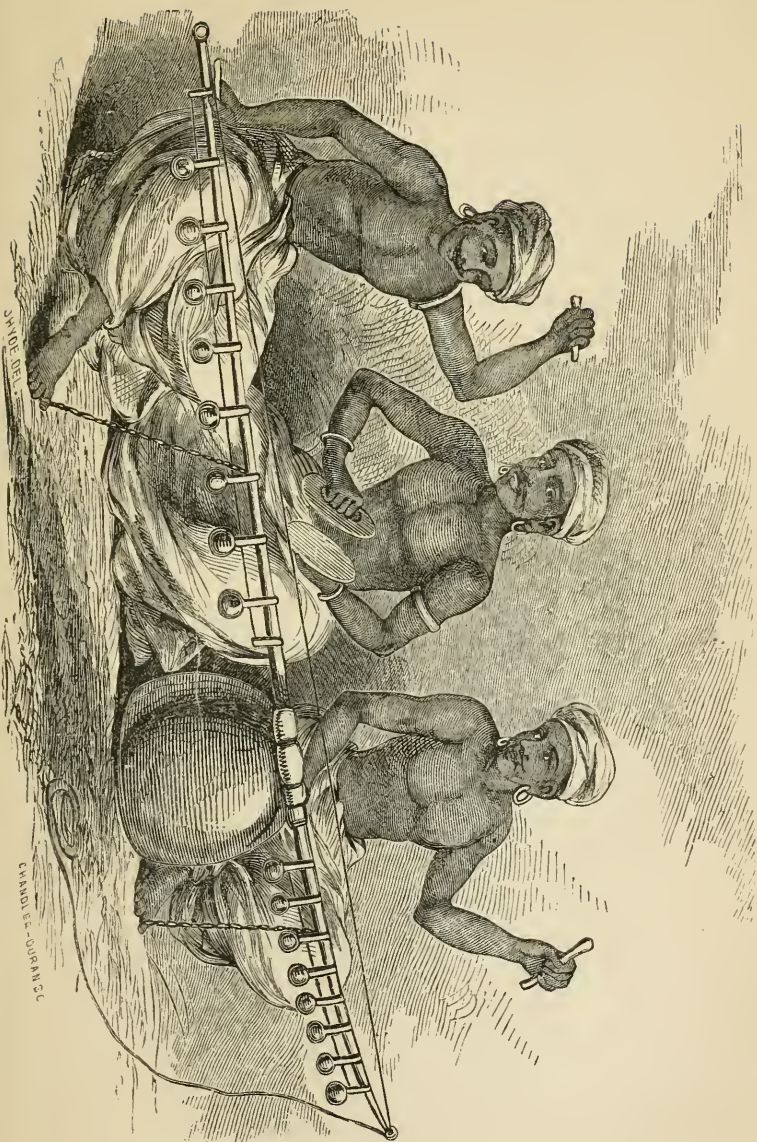
The numerous ills of human life are attributed to demons, and a sacrifice with the accustomed ceremonial is regarded as the only efficacious method of obtaining deliverance. When disease visits a Shanar, the physician is called in, that he may exercise his professional skill for the removal of the malady. He tries various methods for the relief of the sufferer; some are natural, as the application of probable remedies, others are preternatural, as the utterance of incantations; and in the event of a failure of all ordinary means, it is concluded that the patient is possessed, when the physician recommends, as a more efficacious remedy, a demon dance.

Extreme measures are not usually adopted at once to dispossess the afflicted person, but a dance is gotten up to induce the demon to utter responses, and also prophecies relative to the affairs of the patient, or of his family. In some instances the possessed is struck violently and shaken, the bystanders using the most opprobrious language at the same time, for the purpose of ejecting the malignant intruder. Thus bidden away, the demon may yield in some degree, and say, "I go," and also intimate why he came, and that he requires a sacrifice; and then producing on his victim violent contortions and convulsions, he leaves him. The spirit being thus appeased, or laid, the possessed awakes, and professes to know nothing of the events that have taken place. It might be an interesting subject of inquiry whether there is any connection between these phenomena common in pagan lands,\* and those of ancient and modern spiritualism.

Two acts are essential to the worship of the Shánárs — dancing and bloody sacrifices. They have no priest. The person who conducts the ceremony, which is undertaken from choice, is called the rotator of the demon. The head man of the village, or any other person, male or female, can officiate. The dress is grotesque, consisting of a coat of various colors, a cap, and other vestments, so arranged as to appear strikingly ludicrous to the spectators. Among the musical instruments used is a large bow, strung and ornamented with bells. This is placed on a brazen vessel of a globular form, and struck with a plectrum. The bass is produced by the application of an instrument to the brazen pot, another person keeping



Shanâr Musicians.



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time by playing a pair of cymbals. The jarring, discordant, and uproarious character of this music exceeds description.

At first the movements of the dancer may be slow, but as the music waxes louder, and takes effect, he gradually becomes more excited, urging himself to frenzy by striking himself violently, applying his mouth to the neck of the decapitated sacrificial victim, drinking its blood, and possibly a potation of ardent spirits. The effects of the afflatus thus acquired, become visible in the frantic glare and the convulsive gesticulations of the possessed, which are greeted by the spectators with loud acclamations.

The dancer is now deified or demonized, and is consulted by the eager and delighted worshippers who do him homage. Each one puts his questions as his fancy or his needs may dictate. The possessed being more like a maniac than aught else, and subject to various contortions of body, utters his oracles with much indistinctness, rendering it necessary that some one initiated into these mysteries should interpret his wild, incoherent, and ambiguous sayings and curious innuendoes.

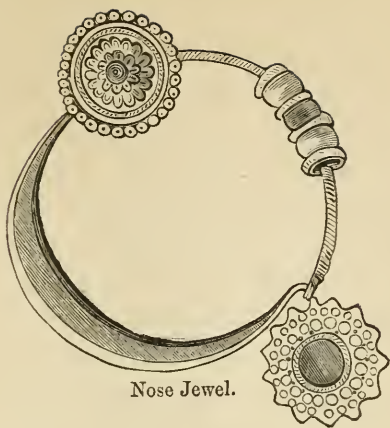
The Shánárs conceive no religious or domestic ceremony complete without the sacrifice of a sheep, a goat, a hog, or a fowl. The animal selected is ornamented with red ochre, and adorned with chaplets of flowers, and is thus led to the altar. There its head is severed with one blow of the sacrificial knife, and the lifeless trunk is suspended over the altar, that the blood may be poured out thereon. The flesh is then cut up, cooked with rice, and consumed by those who have

been engaged in the sacrifice. The sacrificial act is supposed to appease the angry demon, and induce him to remove the evil he has inflicted, or abstain from the one he may meditate. The sacrifice has no reference whatever to guilt; it is not intended as an expiation for sin. The demon is supposed to thirst for blood, and it is thus supplied.

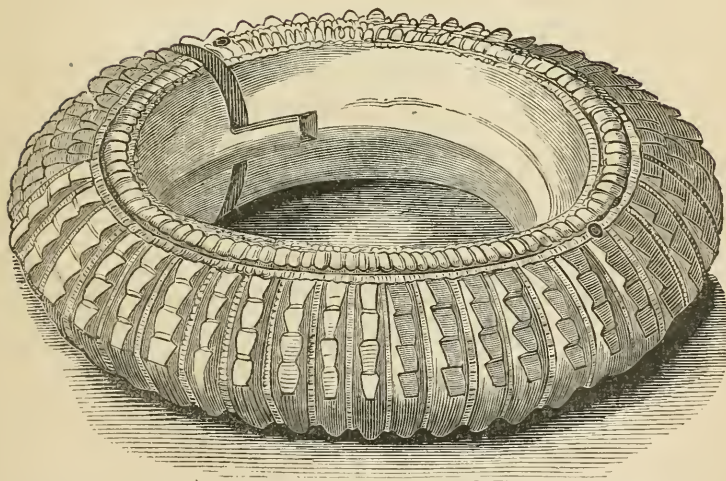
The process of demonification is still going on among the Shánárs; and the characteristics of each devil and his worship are derived from the character and exploits of his human prototype. One of the demons most feared at present is Palavéshum. He was a Maraver, of a servile family, who made himself celebrated for his robberies and outrages during the latter period of the Mohammedan government. So celebrated has he become already, that thousands of persons are called after his name.

In the vicinity of a missionary station in Tinnevely, a European was, till recently, worshipped as a demon. From the rude verses which were sung in connection with his worship, it would appear that he was an English officer, who was mortally wounded at the taking of the Travancore lines in 1809, and was buried about twenty-five miles from the scene of the battle, in a sandy waste; where, a few years after, his worship was established by the inhabitants of the neighborhood. His worship consisted in the offering to his manes of spirituous liquors and cheroots.

**THE TUDAS.** The Nielgherry hills are inhabited by various aboriginal tribes. These hills rise to the height of about nine thousand feet, and are celebrated



Nose Jewel.



Bracelet. It is made of brass, and weighs one pound and nine ounces. In some instances the arms are decked with from ten to twenty rings, weighing more than half a pound each.





for their delightful climate and beautiful scenery. They have for many years been the resort of European invalids as a sanatorium. The most remarkable of their aboriginal inhabitants are the Tudas. The men are tall and athletic, their countenances open, expressive, and ingenuous, with large full eyes, a Roman nose, and fine teeth. They wear no covering upon the head, but allow their hair to grow to the length of six or eight inches, parting it in the centre. Their costume is simple, consisting of a short garment round the waist, fastened by a girdle, with an upper mantle that covers the whole person excepting the head, legs, and right arm.

The women are elegant in person, with a pleasant expression of countenance, and distinguished by beautiful long black tresses, which flow in unrestrained luxuriance over the neck and shoulders. They are modest and retiring in demeanor; but when circumstances require it they converse with strangers without embarrassment. Their dress is similar to that of the men, but it covers the whole person. Some of them wear bangles, or bracelets of brass, weighing one or more pounds. A woman may have two or three husbands and as many *cicibeos* as her husbands may permit her to contract engagements with; their consent is rarely withheld. A man may contract marriage with only one woman, but he may be the *cicibeo* of many. The wife takes up her abode with each husband in succession, remaining a month or more with each.

The Tudas do not congregate in villages, but live apart, there not being generally more than four or

five habitations together; this is suitable to their pastoral habits. They rear no animals but the buffalo. Their food consists of milk, meal, parched grain, and butter. When the herd is brought into the enclosure near the dwelling of an evening, they make a species of obeisance to the buffaloes, by raising the right hand to the head, the thumb lying on the nose, the fingers being expanded. They also make the same obeisance to the lamp when they light it.

The dairy, or lactarium, is partly consecrated to the offices of religion. It is divided into two apartments, one of which, a dark chamber, contains a rude stone. They have several sacred groves, where a priest called Pálál, and his assistant denominated Kávalál, are in attendance. They enter this vocation by their own choice, but are required to pass through the following rites of consecration: The aspirant retires into the depths of the forest to the border of some stream, casts off his garments, and remains in a state of nudity. He peels off the bark of a certain tree, expresses from it a liquor, which he uses partly as a drink and partly to smear himself. At the end of eight days, he receives about two yards of the coarsest cloth, half a yard wide, which he fastens round his waist as a garment. He is now no longer a secular person, but is devoted to the sacred office. He lives a life of celibacy, may not see any of his family, and is supported by tithes, which are paid in return for his prayers and religious services. No other Tuda will approach him nearer than ten or twelve paces. Should he, however, call to any one, he may approach, which he does with reverence and profound respect.

A bell, kept in a niche of the temple, is the only object of worship. To this they pour out libations of milk. It does not appear that they regard the bell as possessing any preternatural powers. To each sacred place is attached a herd of buffaloes, whose milk is never drawn off, but left for the calves. One of these is chief, and should it die, and leave a female calf, that succeeds to the sacred relation. If the buffalo in chief had no female calf, another is selected, the sacred bell is attached to its neck one day, and the succession is established. The Pálál milks one portion of the herd of a morning, carries the milk to the temple, laves the bell, and the milk is then consigned to ordinary use. The Tudas can give no reason for these usages, but believe them of divine institution.

The funeral rites of the Tudas are peculiar. When it is evident the sick person must soon die, near relatives ask what his dying wishes are; then among other requests he names certain buffaloes which he desires may accompany him. The body is kept three or four days to allow time for the requisite preparations. They also entertain a lingering hope, till putrefaction commences, that reanimation may possibly take place. Fasting, cutting off the hair, putting off ornaments, chanting morning and evening laments, mutual condolence, falling on the corpse, with other expressions of grief, are observed. On the day appointed for the burning of the body, a bier is prepared of boughs of trees, on which the body is laid, dressed in a new garment and mantle, and decorated with the ornaments usually worn by the deceased.

The body is borne along, followed by the mourners, male and female, chanting the lament, and after these a multitude follows bearing bundles of wood for the pyre, cooking utensils, small sacks of grain, cups made of leaves, and filled with butter and with milk variously prepared. At a distance a herd of buffaloes moves along, intended for the obsequies.

The bier is put down at a little distance from the place of burning, when the friends and relatives take up earth, and with much ceremony sprinkle it on the body, and seating themselves around, continue their lament. Others are engaged in preparing the pyre, and in cooking food. The Cohatars, the buffalo-slayers, a singular race of aborigines with attenuated forms, unseemly garb, and loosely-flowing hair, await the moment when they hope to sate themselves with the victims. As each buffalo falls the sacrificer addresses the deceased, mentioning the name of the animal, and saying that it is sent to accompany him.

The greater part of the village assembles, and many others, relatives and friends, from distant villages. The musicians, who are Cohatars, now commence the wail, and to this the whole party keep time, as, with a measured step, they move round the body, mourning and lamenting. A milch buffalo is then forced round the bier in the circle, a little milk drawn from it, and poured into the mouth of the deceased. This buffalo is then liberated, and another one brought up, the same ceremony observed with it, and with others to the number of ten or twelve. Parched barley, and various kinds of millet, are then put into the mouth of the deceased, and some of the party taking up the

bier, the procession moves towards the place of burning, the musicians proceeding at some distance in advance, the female relatives fanning the body, and the males running a short distance in front, turning round and prostrating themselves before it.

Arriving near the spot where the pile has been constructed the bier is set down, and the son or representative of the deceased, carrying in his left hand a small bar of iron, goes up to him, and again drops a little grain into his mouth; the remainder of the relatives then approach, and perform the same ceremony. After this, the representative seizes a calf which has been brought for the purpose, and addressing it, beseeches it to mediate for the departed, that the gates of heaven may be opened to him, and that his sins, and the sins of his generation, may be forgiven.

The calf is then let loose, and, glad enough to get away, runs off with all the speed it can attain,—the representative and the whole of the party shouting to it at the same time, “Away, away, away!” The idea of this ceremony is, that the sins of the deceased enter the calf, or that the task of his absolution is laid on it. They say that the calf very soon disappears, and that it is never after heard of. As it is always one which has been purchased for the purpose, generally from the Cohatars, they do not, of course, allow it to wander far in want of an owner.

The bier is now divested of all its ornaments, and the cloth or pall with which the body has hitherto been covered taken off; a cubit of it given to each of the Cohatars, and to the Toriahs, and the remnant again thrown over the body, which is now placed on



the pile, the face downwards, the head to the north, and a sort of pent roof raised over it, composed of logs of wood. On these a large quantity of ghee is poured, and the whole being encircled with little piles of different kinds of grain, fire is applied to it by the representative of the deceased, and then by others. After remaining until the body is nearly consumed, the whole party return to the village, and mixing up some cow-dung and water, sprinkle themselves with it as a means of purification.

The next morning the party return, sprinkle water upon the pile, collect the bones of the deceased, and such portions of the metal which had composed the ornaments as they can find, and putting the former into an earthen pot, bury it in the earth, and mark the place with a circle of stones. If the deceased be a male, the metal collected from the pile is given to the nearest male relative, and if a female, to the nearest female relative, for the purpose of being again wrought into ornaments. The funeral of a female is conducted in much the same manner as that of a male, excepting that the winnow, the pestle, and articles of that kind, over which she has had the control when living, are put upon the pile and burned with her.

**THE KHONDS.** The country of the Khonds, which is very extensive but indefinitely defined, approaches within a hundred miles of the temple of Juggernaut, in Orissa. These people are muscular, robust, and active, with expanded foreheads, prominent cheek-bones, full lips, and large mouths, the physiognomy exhibiting intelligence and determination, blended

with good humor. Brave, hospitable, and industrious, they are also, like other children of the forest and hills, irascible, vindictive, and sadly addicted to drunkenness.

The Khonds believe in the existence of one Supreme Being, self-existing, the source of good, and creator of the universe, of the inferior gods, and of man. This divinity is known in some districts as Boora Pennu, or the god of light; in others, as Bella Pennu, or the sun god. The sun, and the place from which it rises beyond the sea, are his chief abodes.

In the beginning Boora Pennu created for himself a consort called Tari Pennu, the earth goddess and the source of evil. He afterwards created the earth, and as he walked forth upon it with his consort, she was found wanting in her attention to him. He therefore resolved to create man to render him due homage, and for this purpose took a handful of earth and cast it behind him. Tari, actuated by jealousy, caught it and cast it on one side, when all the varieties of vegetable life sprang into being. He repeated the act, and she did as before; casting the earth into the ocean, when fish, and all things that live in water, were formed. Boora Pennu took a third handful and cast it behind him; this she caught and flung aside, when animals, wild and tame, sprang into life. The next handful she seized and threw it up into the air, from which proceeded the feathered tribes. Boora Pennu now perceived what Tari had done to frustrate his purposes, and laying his hand on her head, placed a fifth handful of earth on the ground from which the human race was educed. Tari Pennu then placed her

hands on the earth and said, "Let these beings you have made exist; you shall create no more." Then a sweat exuded from Boora Pennu's body, which he collected in his hand, and casting it around, said, "To all that I have created;" whence arose the distinction of sex, and the continuation of the species.

In that primeval state all was harmony and bliss. No evil existed, and man enjoyed communion with his Maker. Unclothed and unencumbered, he was able to move through earth, and air, and ocean. The earth goddess, Tari, became incensed at this, broke out into open rebellion against Boora, and resolved to introduce evil into the world. She succeeded in producing moral evil, and sowed the seeds of sin in the heart of man as seeds are cast into a ploughed field. She, too, was the source of physical evils and disorder as they now exist. Boora Pennu, by the application of antidotes, arrested and held in abeyance the elements of physical evil; but he left man free to receive or reject moral evil.

A few individuals only preserved their primitive purity; to whom Boora Pennu assigned the condition of gods, whilst the masses became degenerate. The sinless few he exempted from death, saying to them, "Become ye gods, living forever, and seeing my face when you will, and have power over man, who is no longer my immediate care." On the wicked, Boora inflicted sundry and manifold evils, physical and moral, and withdrew the antidotes by which their force had been abated. He withdrew from mankind, and all became subject to death. He also ordained that all who commit sin should suffer death as a consequence.

Social order disappeared, and discord, and rapine, and war supervened. All nature became disordered. The seasons became irregular, the earth no longer yielded spontaneously its fruits. Disease ensued; the serpent tribe became poisonous, and animals became savage and destructive. Man now assumed outward clothing, lost the power of moving through air and ocean, and became subject to misery, disease, and death. Moreover, Boora and Tari fiercely contended for superiority; their terrible strife raging throughout the earth, the sea, and the sky, their chief weapons being mountains, meteors, and whirlwinds.

Up to this point, the Khonds hold the same general belief; but from it they divide into two sects, directly opposed, upon the great question of the issue of the contest between Boora and his rebel consort, involving the whole subject of the practical relation between the two antagonistic powers with reference to man—the source and subject of their strife.

The sect of Boora believes that he proved triumphant in the contest, and, as an abiding sign of the discomfiture of Tari, imposed the pains and cares of childbirth on her sex. Her rebellious will, however, her activity as the source of evil, and her malignity towards man, remain unabated, and are ever struggling to break forth; but she is so subjected to control that she is employed as the instrument of Boora's moral rule, being permitted to strike only where he, as the omnipotent ruler of the universe, desires to punish.

The sect of Tari hold, upon the other hand, that she remained unconquered, and still maintains the

struggle with varying success. They recognize the supremacy of Boora as the Creator of the world, and the sole source of good, invoking him first on every occasion; but they believe that his power, exerted directly and through the agency of the inferior gods, is insufficient for the protection of man when Tari resolves to inflict injury or destruction; and moreover, while they regard Tari as the original source of evil alone, they nevertheless believe that practically she has power to confer every form of earthly benefit, both by abstaining from the prevention of the good which flows from Boora, and by directly bestowing blessings.

To secure the partial happiness of man on earth, and the final happiness of the good, Boora resolved on the creation of inferior divinities to occupy the place of guardians over the various powers of nature. They are to be worshipped in subordination to the supreme being Boora, and Tari his consort, who are always first invoked.

The inferior gods are of three classes, distinguished by their origin, attributes, and authority. The first sprang from Boora and Tari. They are unchangeable, and to them is assigned a general jurisdiction over all that relates to the well-being of man. Of the first class is an inferior god, DINGA PENNU, the judge of the dead; he is unchangeable and immortal. The second class of divinities are the deified sinless men of the first ages. These are invested with immutability, and are the tutelary gods of tribes. The third class sprang from the gods of the two first classes. Their number is unlimited. They guard the hills, groves, streams,



fountains, paths, hamlets, and are cognizant of every human action, want, and interest in the locality in which they may preside.

Men are supposed to be endowed with four souls. First, there is a soul which is capable of beatification and restoration to communion with Boora. Secondly, there is a soul which is attached to some tribe upon earth, and re-born forever in that tribe, so that, upon the birth of every child, the priest declares, after inquiry, which of the members of the tribe has returned. Thirdly, there is a soul which endures the sufferings inflicted as the punishment of sin, and performs the transmigrations imposed on that account. This may, at the bidding of a god, temporarily quit the body, which thereupon becomes sick and languid. Thus, when a man becomes a priest, this soul for a time passes into the presence of divinity, to receive instruction in relation to his office. When a man, aided by a god, becomes a tiger, this soul animates the assumed animal form. Fourthly, there is a soul which dies with the dissolution of the body.

The judge of the dead, Dinga Pennu, resides beyond the sea, on a slippery rock called Grippa Valli, *the leaping rock*, around which flows a black, unfathomable river. Souls, on quitting their bodies, proceed directly to that locality; and in the attempt to leap the awful gulf, and gain a footing on that rock, frequently suffer various injuries, involving the loss of an eye, or other privations, which may be expected to appear in the body next to be animated by them. Upon that rock Dinga sits, and is engaged day and night in adjusting the accounts and the awards of

souls. There he registers all things, and as souls arrive they are disposed of according to his inexorable decisions. If a soul be entitled to final beatification, it passes at once to the society of the gods; but if not fit for that sublime reward, it passes again, after certain inflictions at Grippa Valli, into another body for probation: it reappears in its appropriate tribe.

The punishments inflicted by Dinga Pennu are various, among which are epilepsy, poverty, and privation from male offspring. Bodily defects are regarded as peculiarly afflictive among the Khonds, who, above all things, covet beautiful and brave children.

The following enumeration of virtues and vices will indicate the character of Dinga's rule, and also of public sentiment. It is regarded as heinous to refuse hospitality, or to abandon a guest; to break an oath or promise, or to deny a gift; to speak falsely, except to save a guest; to break a solemn pledge of friendship; to break an old law or custom; to commit incest; to contract debts the payment of which is ruinous for a man's tribe, which is responsible for the engagements of all its members; to skulk in time of war; to betray a public secret.

The commission of any of these sins involves future birth, and possibly the disadvantages incident to bodily defect, or bad mental or moral qualities.

The most distinguished virtues are, to kill a foe in public battle; to fall in public battle; to be a priest; to be a victim to Tari.

The souls of the virtuous enjoy communion with

the gods, and are in a condition similar to them. Every tribe invokes the gods and the souls of the deceased, especially of virtuous ancestors, in all religious ceremonies. They imagine the souls of deceased virtuous ancestors to possess the privilege of intercession with the gods.

The Tari sect believe that the earth goddess, to accomplish her purposes, assumed a feminine form, under the title of Umbally Bylee, communicating immediately from herself, and through her priests, revelations to man, whom she permits to receive the benefits conferred by Boora through the inferior gods. They further hold that she continues to mankind the enjoyments of earth on the condition of receiving their homage and human sacrifices, the latter being her food.

The following legend accounts for the horrible rites to be detailed. When the earth was soft, and utterly unfit to yield its increase, Umbally Bylee appeared, cutting vegetables with a knife. She wounded her finger, and as the blood trickled down upon the earth, it became dry and firm. She said, "Behold the good change! Cut up my body to complete the process." They refused, lest, as she was one of their own tribe, the race might become extinct; they determined to procure by purchase victims from other tribes, and did so. Then, they say, the social economy of family and government, and the varied ties of life arose, and the knowledge of agriculture was imparted to mankind.

The forms assumed by the gods of the Khonds are human, but of great stature and of ethereal sub-

stance. They can assume any shape or color, and except Boora, Tari, and Dinga Pennu, they reside on the earth, moving about two cubits above its surface, and though invisible to men they are seen by animals. They are subject to all the passions of mankind, and to their consequences. The inferior gods are subject to a species of decay and dissolution; but on becoming disembodied, they are instantly re-born without the suspension of consciousness. The gods live upon the essences and flavors of offerings presented to them by their votaries, and on those extracted from animals which they kill for themselves, by inflicting disease. They can extract the corn from the ear or from the garner, and feast upon that. The inferior divinities procure sustenance for Boora and Tari.

The Khonds regard as absurd the erection of temples as the dwelling-places of their divinities, and identify their special presence with sacred groves, barren rocks, the banks of streams and fountains. They regard the making and setting up of images as the most signal proof of conscious removal from all communion or fellowship with the unseen. Where, however, they have been brought into contact more or less with the Hindus, they sometimes set apart, in a rude building, a stone or a piece of iron as a symbol of a revered divinity.

The priesthood among the Khonds, like every other priesthood, claims to be of divine origin. The inferior divinities, as the mediators between man and Boora and Tari, resolved that a class of men should be specially instructed in divine things, and enjoy a

more intimate communion with themselves, that they might be qualified to aid mankind in the concerns of the soul. Each divinity appoints his own ministers, calls into his presence the third or movable soul of the persons selected, and instructs them in their duty. The priests first taught to their sons and disciples the mysteries of religion, and the gods have since kept up a succession of men, selecting them either from the initiated or from others. The priesthood may be assumed by any one who chooses to assert his call to the ministry of any particular god. His pretensions are authenticated by his sinking into a dreamy, confused state, for a period varying from one to ten or fourteen days, the consequence of the absence of his third soul from the body, and its presence with the divinity. The ministerial office among the Khonds, thus assumed, may be laid aside at pleasure.

The priests are of two classes,—one is devoted exclusively to the vocation, and the other follows also a secular calling. The former contend for exclusive prerogatives, which, however, are rarely recognized except in the instance of a human sacrifice, at which a principal and fully instructed priest alone can officiate, and in the worship of the god of war, which must be performed by his own priest.

The priest or Janni, who devotes himself exclusively to the religious service of his order, can possess no property, nor money, nor is he allowed even to look at a woman. That he may appear as unlike other men as possible, he must live in a hut, in the most degraded condition. He must not wash, except with saliva, nor leave his abode, except when sent for.



Occasionally he may stray from his habitation to a neighboring palm-tree, where, after drawing off and imbibing the inebriating juice, he may be found drunk at its foot. He is not distinguished for decency in his apparel, and when abroad carries in his hand a broken axe or bow. He is sottish in appearance, but witty enough in all that relates to his office. He consumes with special gusto the grilled skin of the feet of sacrificed buffaloes and the heads of sacrificed fowls. When a deer is cut up, half of the skin, with an ear on it, and possibly the hairy skimmings of the pot, may be assigned him.

The second class of priests live as other men. They eat apart from laymen, but may drink with them. They may receive as perquisites a portion of the offerings they have presented, and possibly gifts at harvest, if a fruitful season affords evidence of their influence with the gods. They occupy their appropriate places at public and private festivals.

Matters connected with all public ceremonies of religion are under the control of the chief, who takes his measures after due consultation with the priest. If the ceremony prove inefficacious the chief is blamed, and he in his turn blames the priest. The priest recriminating on the chief, may attribute the failure to the chief's infidelity in not providing a better buffalo, or to the improper demeanor of the chief's family, or to the want of faith in the worshippers. Frequently, however, the affair ends in the infliction, by public decree, of a summary fine upon the chief, from whose homestead they abstract a pig, or a sheep, which they forthwith consume at a common feast.

It is the duty of a priest, in case of sickness, to decide whether the event is an infliction from Dinga, from the displeasure of some of the inferior divinities, or from the magical devices of an enemy. The Janni seats himself by the sick person, takes rice, and dividing it into small heaps, dedicates each to some particular divinity. He then suspends a sickle by a thread of silk, places a few grains of rice upon each end of it, and calls upon all the gods by name. If the sickle is slightly agitated as a particular name is pronounced, that proves that he has come and rested on the heap dedicated to him. The priest lays down the sickle, naming the god, and counts the grains of rice in the heap dedicated to that divinity; if the number is odd the deity is offended, but if even he is pleased. In the former case the priest is thereupon filled with the divinity, shakes his head wildly, and, with dishevelled hair, pours forth a torrent of incoherent words. The patient humbly inquires the cause of the divine displeasure, what laws he has broken, what rites neglected, and what the required atonement for his offences.

The principal ceremony connected with the worship of Boora Pennu, the Supreme, takes place about the time of the rice harvest. An authorized priest conducts the ceremony, which is continued through five days. During that period every one eats freely of fermented rice, which produces an intoxicating effect; wild dances, accompanied by the most stunning music, are kept up day and night; and every kind of unrestrained, licentious enjoyment is indulged in.

The story of the creation of the world and of man is recited. Although in the worship of Boora Pennu a sacrifice is not absolutely requisite, that of a hog, as the most valuable victim, is offered. It is hung up in the cattle pen by the hind legs, and when stabbed in the neck its blood is diffused over the ground. The priest then prays to Boora to confer every needed good, while individuals implore that which they may severally desire.

At another festival to Boora Pennu, called the dragging festival, a buffalo that has been consecrated from its birth as a victim, and permitted to range at pleasure in any pasture till five or six years old, is brought out; several ropes are attached to its neck and its hind legs, these are seized by about fifty men, who permit the animal to rush about till it is brought up to the foot of a tree, where it is slaughtered. The priest declares that its exhaustion is the result of miraculous agency. He also recites a legend accounting for the origin of the festival, which it is unnecessary here to introduce.

There is another religious ceremony, called the Jakri festival, at which prayers are offered to Boora Pennu, and a buffalo sacrificed at the foot of the sacrificial tree; while every form of wild festivity, eating, drinking, frantic dancing and loud music, is kept up for at least two days.

At the commencement of the ploughing season special prayer is offered to Boora and all other gods, accompanied by an offering to Boora of a fowl, rice, and spirituous liquor. The following prayer is uttered on the occasion: "O Boora Pennu! and O

Tari Pennu, and all other gods! (here naming them.) You, O Boora Pennu, created us, giving us the attribute of hunger; thence corn food was necessary to us, and thence were necessary producing fields. You gave us every seed, and ordered us to use bullocks, and to make ploughs, and to plough. Had we not received this art we might still indeed have existed upon the natural fruits of the jungle and the plain, but, in our destitution, we could not have performed your worship. Do you, remembering this, — the connection betwixt our wealth and your honor, — grant the prayers which we now offer. In the morning we rise before the light to our labor, carrying the seed. Save us from the tiger, and the snake, and from every stumbling-block. Let the seed appear earth to the eating birds, and stones to the eating animals of the earth. Let the grain spring up suddenly like a dry stream that is swelled in a night. Let the earth yield to our ploughshares as wax melts before hot iron. Let the baked clod melt like hailstones. Let the ploughs spring through the furrows with force, like the recoil of a bent tree. Let there be such a return from our seed, that so much shall fall and be neglected in the fields, and so much on the roads in carrying it home, that, when we shall go out next year to sow, the paths of the field shall look like a young cornfield. From the first times we have lived by your favor. Let us continue to receive it. Remember that the increase of our produce is the increase of your worship, and that its diminution would be the diminution of your rites."

In the worship paid to Tari Pennu, the source of

evil, by her sect, the chief rite is human sacrifice. It is celebrated as a public oblation by tribes, branches of tribes or villages, both at social festivals held periodically, and when special occasions demand extraordinary propitiation. And besides these social offerings, the rite is performed by individuals to avert the wrath of Tari from themselves and their families.

The time is so arranged that each head of a family is enabled to obtain a shred of flesh for his fields about the time his chief crop is laid down. All associated with the sacrificing tribe hold their land on the express terms of contributing to the religious burdens, and they are therefore bound to contribute to the expenses incident to those sacrifices.

The occasions requiring common offerings of a special character are unusual mortality by disease, or by tigers; or should many die in childbirth, or should the flocks and herds suffer largely from disease or from wild beasts; or should the greater crops threaten to fail; while the occurrence of any marked calamity to the families of the chiefs, whose fortunes are regarded as the principal index to the disposition of Tari towards their tribes, is held to be a token of wrath that cannot be too speedily averted.

Individuals make the great oblation when signal calamities fall upon themselves or upon their families. If, for example, a child watching its father's flock be carried off by a tiger supposed to be Tari, the priest is called, they dash vessels of water over him, seat him in his wet garments, and set a cup of water before him. He dips his fingers thrice into the water, smells them, sneezes, becomes inspired, and begins to



make utterances in the name of the divinity by whose presence he is filled. If he then declare a sacrifice expedient, the father vows to offer it, and must fulfil this purpose within the year.

The victims to Tari are called Meriahs. They must be naturally, or by purchase, the property of the persons who offer them. They are usually procured by the Panwas, a servile race of Hindu origin who have settled among the Khonds. The Panwas purchase the victims without difficulty, or kidnap them in the low country from the lower classes of Hindus. Sometimes they are procured to order, and on other occasions on speculation. The Panwas also sell their own offspring, and in time of famine the Khonds themselves do the same.

The victim is brought blindfolded to the village, and is placed in the custody of the chief, in fetters if grown up, or at liberty if a child. As a consecrated person he is welcomed at every threshold. Victims may grow up and form an attachment for the wife or daughter of a Khond; this is grateful to the parties, and is regarded as a special favor. To a Meriah youth a wife, herself a victim, may be given, and a portion of land, with a farming stock assigned. Though the offspring may sometimes be spared, if needs be, the whole household may be devoted to death. The escape of victims is rare. They are treated with so much kindness — almost to veneration — that they are under no temptation to flee, and the less so, because among many the apprehension of immolation is not great. Should a victim escape, the other tribes would not afford him an asylum; he must be given

up to the tribe to whom he belongs. Besides, they are taught that those who escape perish by disease, whereas immolation leads to certain paradise.

Ten or twelve days previous to sacrifice the hair of the victim, hitherto unshorn, is cut off, in token of his dedication. Those villagers who intend taking a part in the ceremony, on hearing of the day appointed for the solemnity, perform a preparatory ceremony, called "Bringa." All wash their clothes, and, in company with the priest, they leave the village, when he invokes all the gods, and addresses Tari as follows:—

"O Tari Pennu! you may have thought that we forgot your commands after sacrificing such a one," (naming the last victim,) "but we forgot you not. We shall now leave our houses in your service, regardless of our enemies, of the good or ill will of the gods beyond our boundaries, of danger from those who, by magical arts, become Mleepa tigers, and of danger to our women from other men. We shall go forth on your service. Do you save us from suffering evil while engaged in it. We go to perform your rites; and if any thing shall befall us, men will hereafter distrust you, and say you care not for your votaries. We are not satisfied with our wealth; but what we do possess we owe to you, and for the future we hope for the fulfilment of our desires. We intend to go on such a day to such a village to bring human flesh for you. We trust to attain our desires through this service. Forget not the oblation."

The benefit sought by the sacrifice being universal, all may attend. Generally a large concourse of people, of both sexes, is present. The ceremony lasts three

days, and is characterized by the wildest proceedings and the grossest excess. The first day and night are spent in drunken feasting and frantic dances, under the inspiration, as is believed, of the goddess. On the second morning the victim, who has been kept fasting from the commencement of the ceremony, is washed, attired in a new garment, and led forth from the village with music and dancing. They proceed to a deep, shady grove, called the Meriah Grove, through which flows the Meriah stream. This is a consecrated spot, supposed to be haunted, and its trees are never cut. The victim is bound by the priest to a post. He is anointed with oil, clarified butter, and turmeric, and adorned with flowers. He is revered as divine, and the greatest desire is evinced among the frantic crowd for the least relic connected with him; a little of the turmeric paste, or a drop of his saliva is regarded as of special virtue. The feasting and dancing are continued. Upon the third morning the victim is refreshed with a little milk or palm sago. About noon they consummate the orgies, amid the shouts and music of the frantic assembly.

The victim may not be bound, nor is he to show any resistance, and therefore in some instances his legs and arms are broken, or, which is the more common and humane course, he is stupefied with opium.

After addressing Tari, and all the other divinities, the priest recites the following invocation:—

“O Tari Pennu! when we omitted to gratify you with your desired food, you forgot kindness to us. We possess but little and uncertain wealth. Increase it, and we shall be able often to repeat this rite. We

do not excuse our fault. Do you forgive it, and prevent it in future, by giving us increased wealth. We here present to you your food. Let our houses be so filled with the noise of children, that our voices cannot be heard by those without. Let our cattle be so numerous, that neither fish, frog, nor worm may live in the drinking ponds beneath their trampling feet. Let our cattle so crowd our pastures, that no vacant spot shall be visible to those who look at them from afar. Let our folds be so filled with the soil of our sheep, that we may dig in them as deep as a man's height without meeting a stone. Let our swine so abound, that our home fields shall need no ploughs but their rooting snouts. Let our poultry be so numerous, as to hide the thatch of our houses. Let the stones at our fountains be worn hollow by the multitude of our brass vessels. Let our children but have it for a tradition, that in the days of their forefathers there were tigers and snakes. Let us have but one care, the yearly enlargement of our houses to store our increasing wealth. Then we shall multiply your rites. We know that this is your desire. Give us increase of wealth, and we will give you increase of worship."

At this point individuals supplicate personal favors. One asks a good husband; another a good wife; another that his war instruments may be effective. The priest, assisted by other persons skilled in the art of acting, recites, in a semi-dramatic manner, legends relative to the origin of the worship in which they are engaged, and descriptive of the first sacrifice, as ordered by Tari, and the circumstances under which it was presented. In these recitations the person who

acts the part of the victim weeps, reviles, and utters curses. The people rejoice ; but those who brought up the child and the priest grieve. "The world rejoices," say they, "but we are filled with despair;" demanding why the rite was instituted. Then Tari, through the priest, says, "Away with this grief. Your answer is this : when the victim complains, say to him, Blame not us, but your parents who sold you. The earth goddess requires a sacrifice. It is requisite for the world. The tiger, the snake, fever—these afflict us ; you can suffer no evil. You, when you have given repose to the world, will become a god."

The victim answers, "Have you no enemies ; no vile and useless child ; no debtor to another tribe, who obliges you to sell your lands to pay his debts ; no coward, who deserts his comrades in battle ?"

The priest replies, "You misapprehend our principles. We did not kidnap you when gathering sticks in the jungle, nor when at play. They to whom you refer can never become gods. They are only fit to perish by epilepsy, falling in the fire, by ulcers, or other dreadful diseases. Such sacrifices are valueless. To obtain you we have toiled, fearless of the tiger and the snake. We stinted ourselves to advantage your parents, and gave them our brazen vessels. They gave you to us as freely as one gives light from a fire ; if any, blame them."

The victim : "Did I share the price ? Did I consent to the transaction ? No one remembers his mother's womb, nor the taste of his mother's milk ; you I regarded as my parents. I received delicacies from all. When other children suffered, they grieved ; but when



I suffered, all grieved. When did you conceive this fraud, this wickedness to destroy me? You, O my father; and you,—and you,—and you, O my fathers! do not destroy me.”

The chief of the village in which the victim was kept, or his representative, now interposes, briefly refers to the divine origin of the rite, adding, “O child, we must destroy you! Forgive us. You will become a god.”

The victim pleads his ignorance of these traditions and the intentions of those with whom he has lived; and then refers to the acts of his life, to the trees he has planted, to the house he has helped to build. He points to the tobacco they are chewing, as the fruit of his labor, and to the flocks he has tended, that still look at him with affection.

The chief replies, “You will soon be deified, and we shall be benefited by your fate. We may not argue the matter; but do you not remember that when your father came to claim the price, and you snatched up a brass vessel, we said, ‘That is your father’s;’ and you threw it at him, and ran away amongst the sheep? You remember your hair being cut? Did not the Janni bring the divining sickle when many were sick, and say that the goddess demanded a victim?”

Some of the bystanders may here say, “I should have told you” — “and I” — “and I;” when others add, “I thought — I thought of the just price we paid for him, and of the loss if he escaped. You might have known.”

The victim: “True; but your aged mothers, your wives, and your beautiful children, my brothers and

sisters, assured me that you were humane, and would never destroy so useful and beautiful a child as I. They said, 'They will rather sell their lands and buy a substitute.' This I believed, and continued with you."

The chief: "We cannot satisfy you. Ask your father, who is present. I satisfied him with my favorite cattle, my valuable brass vessels, and my sheep, and with silken and woollen cloths and axes. A bow and arrows, not four days old, I gave to his fancy. Your parents, forgetting your beauty, forgetting the pleasure of cherishing you, turned their hearts to my cattle, and my brass vessels, and gave you away. Upbraid *them*. Heap imprecations upon them. We will curse them with you, imprecating upon them — that all their children may be similarly sacrificed. That they may lose within the year the price for which they sold you. That they may have a miserable and forlorn old age, lingering childless and unfed. That when they die in their empty house, there may be no one to inform the village for two days, so that when they shall be carried out to be burned all shall hold their nostrils. That their own souls may afterwards animate victims given to hard hearted men, who will not even answer their death complaints consolingly. Curse them thus, and we will curse them with you."

The victim will now turn to the priest, saying, "And why did you conceal my fate? When I dwelt with the chief like a flower, were you blind, or dumb, or how were you possessed, that you never said, 'Why do you cherish so lovingly this child — this child who must die for the world?' — then had I known my

doom and leapt from a precipice and died. Your reason for concealment, living as you do, apart from men, is, that you thought of yourself. 'I am great. The whole world attends on my ministrations.' But, world, look upon him! What miscreant eyes! What a villanous head, with hair like a sumbully-tree! And see how enraged he is! What a jabber he makes! What a body he has got, starved upon worship which depends upon men's griefs! A body anointed with saliva for oil! Look, O world! Look and tell! See how he comes at me leaping like a toad!"

The Janni replies: "Child, why speak thus? I am the friend of the gods; the first in their sight. Listen to me. I did not persuade your father or your mother to sell you. I did not desire the chiefs to sell their fields to acquire your price. Your parents sold you. These chiefs bought you. They consulted me, inquiring, 'How can this child become blessed?' The hour is not yet over. When it is past, how grateful will you be to me! You, as a god, will gratefully approve and honor me."

The victim: "My father begat me; the chiefs bought me; my life is devoted, and all will profit by my death. But you, O Janni! who make nothing of my sufferings, take to yourself all the virtue of my sacrifice. You shall, however, in no respect profit by it."

The Janni: "The Deity created the world, and every thing that lives; and I am his minister and representative. God made you, the chief bought you, and I sacrifice you. The virtue of your death is not yours but mine; but it will be attributed to you through me."

The victim: "My curse be upon the man who, while he did not share in my price, is first at my death. Let the world ever be upon one side, while he is upon the other. Let him, destitute, and without stored food, hope to live only through the distresses of others. Let him be the poorest wretch alive. Let his wife and children think him foul. I am dying. I call upon all, upon those who bought me, on those whose food I have eaten, on those who are strangers here, on all who will now share my flesh—let all curse the Janni to the gods!"

The Janni: "Dying creature, do you contend with me? I shall not allow you a place among the gods."

The victim: "In dying I shall become a god, then will you know whom you will serve. Now do your will on me."

The place of sacrifice having been ascertained the previous night, by persons sent to probe the ground in the dark, who mark the first deep chink as that indicated by the goddess,—there a short post is inserted, around it four larger posts are usually set up, and the victim is placed in the midst. The priest, assisted by two of the elders of the village, inserts the victim within the rift of a branch of a tree cut for the purpose, fitting it, in some districts, over the chest, in some on the neck. Cords are then twisted around the open extremity of the branch, which is, as far as possible, closed by force. The priest then slightly wounds the victim with his axe, whereupon the crowd falls on the victim, stripping the flesh from the bones, but leaving untouched the head and intestines.

The remains may not be touched by the profane,

or by any animal, and therefore they are watched through the night. On the following morning the priest and chiefs consume them, with a whole sheep, on a funeral pyre, when the ashes are scattered over the fields, and laid as paste over the houses and granaries. To consummate the sacrifice, the father of the victim, or the party who sold him, is presented with a bullock in final satisfaction of all demands. Then a bullock is sacrificed for a feast, and after an invocation of all the gods, the following prayer is offered :

“O Tari Pennu! You have afflicted us greatly; have brought death to our children and our bullocks, and failure to our corn; have afflicted us in every way. But we do not complain of this. It is your desire only to compel us to perform your due rites, and then to rise up and enrich us. We were anciently enriched by this rite; all around are great from it; therefore, by our cattle, our flocks, our pigs, and our grain, we procured a victim and offered a sacrifice. Do you now enrich us. Let our herds be so numerous that they cannot be housed; let children so abound that the care of them shall overcome the parents—as shall be seen by their burned hands; let our heads ever strike against brass pots innumerable hanging from our roofs; let the rats form their nests of shreds of scarlet cloth and silk; let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what it is good to ask for. You know what is good for us. Give it to us.”

Representatives from distant villages, who have come for the purpose of obtaining a portion of the



flesh of the human victim, return home and find the village priest and all the inhabitants observing a strict fast, ready to receive them. The flesh is now, in the presence of all, exposed on leaves, placed on a handful of grass. The heads of families, accompanied by the priest, go for their portion of the flesh. He divides the portion into two, and then again one of these into as many pieces as there are families. The priest now addresses the propitiated deity as follows:

“O Tari Pennu! Our village offered such a person as a sacrifice, and divided the flesh among all the people in honor of the gods. Now such a village has offered such a one, and has sent us flesh for you. Be not displeased with the quantity; we could only give them as much. If you give us wealth we will repeat the rite.” The priest then seats himself on the ground, scrapes a hole in it, and deposits one of the two portions of the flesh therein, while his back is turned towards it, so that he cannot see his own act. Each man adds earth, and the priest pours water on it. The heads of families then fold their portions of flesh in leaves, and raise a shout of exultation. A mimic battle now takes place. Then each man buries his portion of the flesh in his favorite field in the manner the priest performed the act. After burying the flesh all return home and feast, sometimes in common, and sometimes the families apart. In some districts silence is observed for three days, — no house is swept, and no fire may be given, nor wood cut, nor a guest received. Upon the fourth day the people reassemble at the place of sacrifice, and slaughter a buffalo, upon which they feast. A year after a

hog is slaughtered in sacrifice, and the following formula used: "O Tari Pennu! up to this time we have been engaged in your worship, which we commenced a year ago. Now the rites are completed. Let us receive the benefit."

In some districts the victim is destroyed by fire. A low stage is erected in a sloping manner like a roof, upon which the victim is placed, his limbs wound round with cords so as to confine him without preventing his struggles. Fires are lighted, and hot brands are applied so as to make the victim roll up and down on the slopes of the stage. The efficiency of this rite, especially if for rain, will be proportioned to the tears the sufferer sheds. The victim is cut in pieces on the following day.

In other districts, the victim is tied to a post; the sacrificer, with an axe in his hand, slowly advances towards him, chanting to the divinities the following hymn, in which the Earth-goddess is addressed as Bhuenee, a name borrowed from their Hindu neighbors:—

"Hail, mother, hail! Hail, goddess Bhuenee!  
Lo! we present a sacrifice to thee.  
Partake thereof, and let it pleasure give,  
And, in return, let us thy grace receive.  
With various music on this festive day,  
Lo! thee we honor, and thy rites obey.  
Hail, all ye gods who in the mountain dwell,  
In the wild jungle, or the lonely dell!  
Come all together, come with one accord,  
And eat the sacrifice we have prepared.  
In all the fields and all the plots we sow,  
O, let a rich and plenteous harvest grow!  
Ho, all ye gods and goddesses! give ear,  
And be propitious to our earnest prayer.

Behold a youth for sacrifice decreed,  
Blooming with tender flesh and flushed with blood !  
No sire, no matron, rears him as a son ;  
His flesh and blood, his life and all, are thine.  
Without the pale of sacred wedlock born,  
We caught and reared him for thy rite alone.  
Now, too, with rites from all pollution free,  
We offer him, O Bhuennee ! to thee."

As soon as this hymn is finished, with one blow of the axe the chest of the devoted youth is laid open. The sacrificer instantly thrusts in his hand and tears out his heart. Then, while the victim is writhing in the agonies of death, the multitude rush upon him, each one tearing out a part of his vitals, or cutting off a piece of flesh from the bones ; for, according to their superstitions, the pieces have no virtue unless they are secured before life is extinct. Immediately they hasten with their bloody treasure and bury it in their fields, expecting in this way to render them fruitful.

It is probable that for many centuries hundreds of Meriahs annually have been sacrificed by the Khonds to increase the productiveness of their cultivated fields, but it was unknown to the civilized world until the year 1836. Soon after it became known to Government measures were adopted to suppress the custom, which in the course of a few years proved successful. Nearly two thousand persons who had been held for the purpose of being sacrificed to Tari have been rescued and set at liberty.

Female infanticide is also common among the Khonds ; generally the life of no female child is spared except when a woman's first child is a female, or when

the head of a tribe, or the branch of a tribe, desires to form connections by intermarriage. The practice is not confined to the sectarists of Tari, whose horrible rites have just passed under review, but exists also among the milder sect of Boora Pennu. It is said that villages containing a hundred houses may be seen without a single female child.

The usage is defended by the Khonds on grounds of social expediency; it is also sanctioned and encouraged by their religious doctrines. The influence and privileges of women are exceedingly great among the Khonds, and are greatest amongst the tribes which practise infanticide. Their opinions have great weight in all public and private affairs; and their direct agency is often considered essential in the former. Thus the presence of the sisters and daughters of a tribe is indispensable at its battles, to afford aid and encouragement; and the intervention of its wives, who are neutral between the tribes of their fathers and those of their husbands, is necessary to make peace. The Khond women frequently settle difficult questions between their tribes and the Rajahs, through the ladies of these, with whom they are always in communication; while these ladies, it may be observed, are employed on critical occasions as irresistible instruments to sway the Khond chiefs.

The ascendancy of women in these tribes is remarkable in regard to their extraordinary matrimonial privileges; with respect to which, however, it is to be borne in mind that intermarriage between persons of the same tribe, however large or scattered, is considered incestuous, and punishable with death.

So far is constancy to a husband from being required in a wife, that her pretensions do not, at least, suffer diminution in the eyes of either sex when fines are levied on her convicted lovers; while on the other hand, infidelity on the part of a married man is held to be highly dishonorable, and is often punished by deprivation of many social privileges. A wife, moreover, may quit her husband at any time, except within a year of her marriage, or when she expects offspring, or within a year after the birth of a child, and she may then return to her father's house, or contract a new marriage; while no man who is without a wife may, without entailing disgrace on himself and his tribe, refuse to receive any woman who may choose to enter his house and establish herself as its mistress.

The bridegroom gives for his bride a large consideration in cattle and money. The amount is in part at least contributed by the tribe, and paid over to the bride's father, who again distributes it amongst the families of his own branch of the tribe. If she quits her husband he may reclaim what he has paid. The father must return the property he has received for his daughter, and consequently calls upon those among whom he has distributed it to return the money or cattle. These usages, it may be easily imagined, are exceedingly inconvenient, and lead to dissension and disputes, and to sanguinary conflicts among the tribes. Under these circumstances the Khonds are wont to say, "To any man but a rich and powerful chief who desires to form connections, and is able to make large and sudden restitutions, a



married daughter is a curse. She is also a curse to her tribe. By the death of our female infants before they see the light the lives of men without number are saved, and we live in comparative peace."

The practice of infanticide is common to both the religious sects of the Khonds. Those who do not immolate human victims admit the propriety of this usage, and consequently female infanticide is universal. They allege that when Boora Pennu gave his final directions for the regulation of human affairs, he said, "Behold, from making one feminine being, what have I and the whole world suffered! You are at liberty to bring up only as many women as you can manage."

As before stated, the Khonds entertain peculiar notions respecting the constitution and condition of the soul. Each child born in a tribe is the reappearance of a person attached originally to that tribe; the child is sent by Dinga for purposes of moral rule, and its condition as a soul, under the full sanctions of the system, is dependent on the ceremony of naming the child on the seventh day after its birth. Should an infant die before it is named, it does not reënter the circle of tribal spirits, but returns to the mass of spirit which the Supreme Ruler has set apart for each generation of mankind. By the destruction of a female infant, therefore, the addition of a new female soul is averted and the chance of getting a new male infant is gained, or at any rate the evil is postponed.

The Khonds have another incentive to continue the practice of female infanticide. They hold that in the proportion that the mass of spirit assigned for the

production of souls is devoted to the male sex the vigor and endowments, both physical and mental, of that sex will be increased.

Under this combination of supposed advantages the Khonds have strong inducements to continue the practice under consideration. The first prayer of every Khond being for money and highly-endowed male children, the belief that the mental quality of these may be raised by the destruction of the female infants is no slight incentive to the practice, super-added to the motives afforded by the belief that the number of the males may be increased by it, that it is expressly permitted by Boora, and that it averts much of the strife and bloodshed arising from the capricious dissolution of marriage ties by women.

The Minas, another tribe of aborigines, admit that infanticide is common among them. An accurate census of eleven villages showed that where the aggregate of boys under twelve years of age was three hundred and sixty-nine, the number of girls of the same age was only eighty-seven. In other returns the proportion of boys to girls is forty-four to four; fifty-eight to four; and in another village, no girls at all, the inhabitants freely confessing that they had destroyed every girl in their village.

Female infanticide is also common among the Rajputs, who are Hindus. The most strenuous exertions have been made by the Government to abolish this inhuman practice among the Rajputs, and also among the aborigines, and they have, to a considerable extent, proved successful. The following from an official report, is an interesting instance of their

success among the Khonds. In one district, containing seventy villages, with two thousand one hundred and fifty families, Colonel Campbell, in 1848, found less than fifty female children. In the beginning of 1853, in the same families, he found nine hundred girls under four years of age.

THE GONDS. In Gondwana, and south of the Nerbudda, we find the Gonds, who inhabit the rocky banks of rivers and forests which are almost inaccessible. They are jet black, dirty, and forbidding in appearance, short in stature, with small noses, thick lips, broad foreheads, and little, deep-set, red eyes, and black teeth. Their hair is described in some cases as long and black, but occasionally red and almost woolly — making a near approach to the negro type of the Austral Indians and the natives of the Andaman Islands.

Some of the Gonds wear no clothing, others, living in the neighborhood of a more advanced people, become a little civilized; but in general they lead a life of poverty, dwelling in miserable huts surrounded by their swine and buffaloes, if so fortunate as to possess them, and poultry, in the rearing of which they excel. They are said to be a quiet people, inoffensive with the exception of their occasional custom of child-stealing; their rude, perverted notion of religion seeming to consist in nothing beyond the worship of demons, to whom children are supposed to be a necessary offering. They have no priests, and pay no reverence to Brahmins.



A Coolie Chief.





THE BHEELS AND COOLIES. The northern part of the chain of ghauts, on the coast of Malabar, and the country at its base, is inhabited by the Bheels. On their southern border is the country of the Coolies, a people somewhat resembling the Bheels, but more civilized and less predatory. These tribes, who are supposed to be descendants of the aborigines, have for ages been thieves, robbers, and plunderers by profession. They are, however, described as faithful when employed and trusted, and travellers, who pay them the tribute which they claim as original proprietors of the soil, may safely regard themselves secure in person and property. The Bheels, owing to various changes in their condition, are now divided into several classes, more or less civilized. Some lead a half savage life, shooting from amongst the long grass with bows and arrows, which they hold with their feet. Their bows are made of split bamboos, and their arrows of the same, with iron heads; of bamboos they also construct their huts, with neat projecting roofs, and doors hung like the lid of a basket.

The Bheels have no religious scruples respecting the eating of beef, and are particularly fond of intoxicating drinks. They worship a great number of divinities, many of which are of Hindu origin. These divinities are usually represented by a shapeless stone smeared with oil and red lead. The most singular, and perhaps the original worship of the Bheels, is that which they pay to their deceased ancestors or chiefs of note. On the death of one of these a brass bull or horse is formed, and delivered to the *Bhaut*, or village bard, who makes an annual circuit of the ham-

lets with this image, performing the requisite ceremonies, and commemorating in songs the fame of the deceased ; for which service he receives, as his dues, a piece of cloth, and the vessels and other articles used in the sacrifice. It is also common for the Bheels to raise, on such occasions, a cairn, or rude pile of stones, to the chief who is beatified ; and the top of this pile is, at particular periods of worship, covered with oil, red lead, and vermilion.

Existing, as they have hitherto done, under despotic governments, which placed them beyond the pale of civil society, and which not only gave them no encouragement or protection, but authorized the lowest of the fiscal officers to take their lives without trial, considering themselves a proscribed and contemned race, ignorant to a deplorable degree, believing in witchcraft, blindly obedient to the orders of their chiefs, subject to extraordinary privations, and constantly exposed to danger from their fellow-creatures, and from the ferocity of the wild beasts, with whom they shared the forests, the Bheels have, in consequence, become the enemies of order and peace. They have cherished predatory habits as the means of subsistence ; and receiving no mercy or consideration, they have sought, from natural impulse, to revenge the wrongs they have sustained.

Time has interwoven their habits and feelings with their superstitions, until they actually believe that they were created to prey upon their neighbors. "I am Mahadeva's thief," is the common answer of a Bheel detected in a crime ; and his promise of amendment is usually so qualified, as to period, that it seems



A Coolie Soldier



more like a truce than a pact of permanent good conduct. Nevertheless, from what has occurred since this tribe became subject to the British government, we may anticipate a gradual and ultimately a complete change in their character and condition. The men, though habituated to a life of rapine, are not sanguinary; and the females of the tribe, who possess great influence over them, are of kind dispositions, and many of them are intelligent and industrious.

**THE GARROWS.** The inhabitants of the Garrow Hills, in the north-eastern part of Bengal, are a stout, well-formed, and hardy-looking people. They are of a brown color; the face is round and short, with large mouth, thick lips, flat nose, small blue or brown eyes, wrinkled forehead, and overhanging eyebrows. Though their expression is surly, they are mild in disposition, they are also honest in their dealings, and sure to perform what they promise.

They are fond of drinking to excess, and when intoxicated are exceedingly merry, and often dance until they can scarcely stand. Some twenty or thirty men form in a line, each taking hold of the belt of the one in front of him. They then go round and round in a circle, hopping first on one foot and then on the other, singing and keeping time with their music, which, though animating, is not very harmonious, their instruments consisting principally of tom-toms and brass pans, the former beaten by the old people and the latter by the children. The women dance in a similar manner, but they extend their



hands, raising one hand and lowering the other at the same time, and occasionally turning round with great rapidity.

Marriage contracts are generally made by the parties themselves, though sometimes by the parents. If it has been arranged by the parties, and the parents of either refuse their consent, the friends of the opposite party, and even others unconnected, go, and by force compel them to comply — it being a rule among the Garrows to assist those who want their help on these occasions, whatever may be the disparity of age or rank between the bride and bridegroom.

The religion of the Garrows approximates to that of the Hindus; they worship Mahadeva, and at Baunjaur, a pass in the hills, they worship the sun and moon. To ascertain which of the two they are to worship upon any particular occasion, their priest takes a cup of water and some wheat. First calling on the name of the sun, he drops a grain into the water; if it sinks, they are then to worship the sun, should it not sink, they then drop another grain in the name of the moon, and so on, till one of the grains sinks. All religious ceremonies commence with the sacrifice of a bullock, goat, hog, dog, or fowl. In case of illness, sacrifices are offered in proportion to the supposed fatality of the disease, as the Garrows imagine that medicine will not have the desired effect unless their divinity interfere in their favor, and that a sacrifice is requisite to procure such interposition.

The dead, after being kept four days, are placed in a small boat, on the top of a pile of wood, and burned. The ashes are deposited in a hole, dug upon

the site of the funeral pile, over which a small, thatched roof building is erected, and surrounded by a railing. Within the building a lamp is kept burning every night for several weeks. The dead are burned within six or eight yards of their dwellings, and the ceremony is commenced at precisely twelve o'clock at night. The pile is lighted by the nearest relative, after this they feast, make merry, dance and sing, and get drunk.

If the deceased be a person of rank, the pile is decorated with cloth and flowers, a bullock is sacrificed, and its head is burned with the corpse. With the body of an upper-hill Booneah of common rank, the head of one of his slaves would be burned. Upon the decease of a first rank Booneah, a large body of his servants sally out from the hills and seize a Hindu, whose head they cut off, to be burned with their chief.

THE KOOKIES, or LUNCTAS. The tradition of the Kookies respecting their origin is, that they and the Mugs are the offspring of the same progenitor, who had two sons by different wives. The Mugs, they say, are the descendants of the eldest, and the Kookies of the youngest son. The mother of the youngest having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son, allowed him to go naked, and this distinction being still observed as he grew up, he went by the name of Luncta, or the naked.

Upon the death of their mother, a quarrel arose between the brothers, which induced the Luncta to betake himself to the hills north-east of Chittagong,

and there pass the remainder of his days. His descendants have continued there ever since, and still retain the name of Lunctas. They are divided into a number of distinct tribes, entirely independent of each other. Their rajahs, who are hereditary, wear, by way of distinction, a small slip of black cloth round the loins, and, as an additional mark of superior rank, their hair is tied in a bunch on the forehead, while their subjects wear theirs hanging loose over the shoulders.

The Kookies are all hunters and warriors, and are armed with bows and arrows, spears, clubs, and axes. To render themselves the more terrific to their enemies, they tie about the loins, and on the thighs immediately above the knee, bunches of long, red hair, and on their arms they wear broad rings of ivory.

The steepest and most inaccessible hills are selected as the sites of their villages. Their dwellings are elevated upon stages of bamboo, about six feet from the ground, and entered by a ladder, or, more frequently by a single bamboo, with notches cut in it, to receive the foot. Under the house the domestic animals find shelter.

The Kookies endeavor to surprise their enemies, in preference to engaging in open combat. During their hostile excursions, they march only in the night, observing the most profound silence, and when day approaches, they halt, and lie concealed in hammocks, which they fasten among the branches of the loftiest trees in such a manner that they cannot be seen by persons passing under them. In this manner they approach the village they intend to attack, where

they arrive about the dawn of day. Suddenly they raise a terrific shout, strike their spears against their shields, rush upon their unsuspecting victims, and spare neither age nor sex.

The heads of the slain are carried by the victors to their village, where they are met by the men, women, and children, with rejoicings, and a feast is prepared for them. Should a war-party be unsuccessful, instead of being thus met with demonstrations of joy, it enters the village in silence and as privately as possible, and all the warriors composing it remain in disgrace until they retrieve their reputation, either jointly or individually, by some act of valor.

Next to personal valor, the accomplishment most esteemed in a warrior is adroitness in stealing; and if he convey, undiscovered, to his own house his neighbor's property, it cannot afterwards be claimed. If detected in the act, he is obliged to restore the property, but his only punishment consists in the ridicule to which he subjects himself by his want of skill.

When a young man wishes to marry, his father visits the father of the girl, and demands her in marriage for his son. Her father inquires what are the merits of the young man to entitle him to her favor, and how many he can afford to entertain at the wedding feast; to which the father of the young man replies, that his son is a brave warrior, a good hunter, and an expert thief; that he can produce so many heads of the enemies he has slain, and of the game he has killed; that in his house are such and such stolen goods, and that he can feast so many at his marriage.

The Kookies believe in a future state, in which they

are rewarded or punished, according to their merits in this world. They conceive that no act of theirs is more pleasing to the deity, or more certainly insures future happiness, than the destruction of their enemies. The Supreme Being, whom they call Khogein Pooteeang, they believe to be omnipotent, and that he is the creator of the world and all that it contains. In every house there is a particular post consecrated to him, before which they always place a portion of whatever food they are about to eat. They also worship an inferior deity, under the name of Sheem Sauk, to whom they address their prayers, as a mediator with the Supreme Being, and as more immediately interested in the concerns of individuals. To the Supreme Being they offer in sacrifice a gyal, as being their most valued animal; while to Sheem Sauk they sacrifice a goat only.

In every village is a human figure, rudely formed of wood, representing Sheem Sauk; it is generally placed under a tree, and before the warriors set out on any excursion or enterprise they offer their prayers to it, as the deity that controls and directs their actions and destiny. Whenever, therefore, they return successful, whether from war or from the chase, they religiously place before Sheem Sauk all the heads of the slain, or of the game killed, as expressions of their devotion and as records of their exploits. Each warrior has his own particular pile of heads, and according to the number it contains, his character as a hunter and warrior is established. These piles are sacred, and no man dares attempt to filch away his neighbor's fame by stealing from them to add to his





Portrait of a Kyan Woman. All the women of her tribe have the face tattooed. The Kyans are aborigines who inhabit the mountains between Arracan and Ava.



own. They also worship the moon, conceiving it in some degree to influence their fortunes.

In the month of January they have a solemn sacrifice and festival in honor of the deity, when the inhabitants of several neighboring villages, if on friendly terms, often unite, and kill gyals and other animals on which they feast; they also dance and drink together for several days.

**THE VEDDAHS.** These people, who are a remnant of the aborigines of Ceylon, inhabit a district about ninety miles in length by half that breadth, situated in the south-eastern part of the island. The Rock Veddahs and the Village Veddahs form the two grand divisions of the tribe, whose respective names serve to indicate faintly the difference in the amount of civilization which is found to exist amongst the members of this wild race.

The Village Veddahs approach the confines of the European settlements on the eastern coast, where they cultivate some rude species of grain, and submit to dwell in huts of mud and bark.

The Rock Veddahs remain concealed in the forests, subsisting on roots, fish, honey, and the produce of the chase; lodging in caves, or under the shelter of overhanging rocks, and sometimes sleeping on stages which they construct in the trees. In the choice of their food, both classes are almost omnivorous, no carrion or vermin being too repulsive for their appetite. They subsist upon roots, grain, and fruit, when they can procure them; and upon bats, crows, owls, and kites, which they bring down with the bow, in

drawing which they occasionally employ their feet as well as their hands. For some unexplained reason, however, they will not touch the bear, the elephant, or buffalo, although the latter are abundant in their hunting grounds. The flesh of deer and other animals they dry on stages in the sun, and store away in hollow trees for future use, closing the apertures with clay. They invariably cook their meat, and avow a preference for the iguana lizard and roasted monkeys above all other dainties.

The Rock Veddahs are divided into small clans or families, associated by relationship, who agree in partitioning the forest among themselves for hunting grounds, the limits of each family's possessions being marked by streams, hills, rocks, or some well-known trees, and these conventional allotments are always honorably recognized and mutually preserved from violation. Each party has a headman, the most energetic senior of the tribe, but who exercises no sort of authority beyond distributing, at a particular season, the honey captured by various members of the clan. The produce of the chase they dry and collect for barter, carrying it to the borders of the inhabited country, whither the ubiquitous Moors resort, bringing cloth, axes, arrow-heads, and other articles, to be exchanged for deer flesh, elephants' tusks, and beeswax. In these transactions the wild Veddahs are seldom seen by those with whom they come to deal. They deposit in the night the articles which they are disposed to part with, indicating, by some mutually understood signals, the description of those they expect in return; and these being brought in the

following day to the appointed place, disappear during the ensuing night. Money to them is worthless; but cocoa-nuts, salt, hatchets, iron, arrow-heads, dyed cloths, and cooking chatties are valuables much in request.

Their language, which is limited to a very few words, is a dialect of Singhalese, without any admixture from the Sanscrit or Pali — a circumstance indicative of their repugnance to intercourse with strangers. But so degraded are some of these wretched outcasts, that it has appeared doubtful in certain cases whether they possess any language whatever. One gentleman who resided long in their vicinity asserts that not only is their dialect incomprehensible to a Singhalese, but that even their communications with one another are made by signs, grimaces, and guttural sounds, which have little or no resemblance to distinct words or systematized language.

They have no marriage rites, although they acknowledge the marital obligation and the duty of supporting their own families. Marriages amongst them are settled by the parents of the contracting parties; the father of the bride presents his son-in-law with a bow; his own father assigns him a right of chase in a portion of his hunting ground; he presents the lady with a cloth and some rude ornaments; and she follows him into the forest as his wife. The community is too poor to afford polygamy. A gentleman, who in a hunting excursion had passed the night near a clan of Wild Veddahs, gave the following description of their mode of going to rest: The chief first stretched himself on the ground, after hav-



ing placed his bow at hand, and clutched his hatchet, which is always an object of much care and solicitude. The children and younger members next lay down around him in close contact for the sake of the warmth, whilst the rest took up their places in a circle at some distance, as if to watch for the safety of the party during the night.

They have no knowledge of a God, nor of a future state; no temples, no idols, no altars, prayers, or charms; and, in short, no instinct of worship, except, it is reported, some addiction to ceremonies analogous to devil-worship, in order to avert storms and lightning; and when sick, they send for devil dancers to drive away the evil spirit who is believed to inflict the disease. The dance is executed in front of an offering of something eatable, placed on a tripod of sticks, the dancer having his head and girdle decorated with green leaves. At first he shuffles with his feet to a plaintive air, but by degrees he works himself into a state of great excitement and action, accompanied by moans and screams, and, during this paroxysm, he professes to be inspired with instruction for the cure of the patient.

So rude are the Veddahs, in all respects, that they do not even bury their dead; but cover them with leaves and brushwood in the jungle. They have no system of caste among themselves; but, singular to say, this degraded race is still regarded by the Singhalese as of the most honorable extraction, and is recognized by them as belonging to one of the highest castes. This belief originates in a legend to the effect that a Veddah, chased by a wild animal, took

refuge in a tree, whence all night long he threw down flowers to drive away his pursuer. But in the morning, instead of a wild beast he found an idol under the tree, who addressed him with the announcement, that as he had passed the night in worshipping, and offering flowers, the race of the Veddahs should ever after take the highest place in the caste of the Vel-lales, or cultivators, the most exalted of all. The Veddahs smile at the story, and say they know nothing of it; but nevertheless they would not touch meat dressed by a low-caste Kandyan.

The *Village Veddahs* are but a shade superior to the wild tribes of the jungle. They manifest no sympathy and maintain no association with them. They occupy a position intermediate between that of the semi-civilized Kandyans of the Wanny and the coast and the savage Veddahs of the rock, but evince, to the present day, their ancestral reluctance to adopt the habits of civilized life. They are probably to some extent the descendants of Kandyans, who may have intermingled with the wild race, and whose offspring, from their intercourse with the natives of the adjoining districts, have acquired a smattering of Tamil in addition to their natural dialect of Singhalese. They wear a bit of cloth a little larger than that worn by the tribes of the forest, and the women ornament themselves with necklaces of brass beads, with bangles cut from the chank shell. The ears of the children, when seven or eight years old, are bored with a thorn by the father, and decorated with rings.

The Veddahs have no idea of time or distance, no names for hours, days, or years. They have no doc-

tors, and no knowledge of medicine, beyond the practice of applying bark and leaves to a wound. They have no games, no amusements, no music, and as to education, it is so utterly unknown that the Wild Veddahs are unable to count beyond five on their own fingers. Even the Village Veddahs are somewhat migratory in their habits, removing their huts as facilities vary for cultivating a little Indian corn and yams, and occasionally they accept wages in kind from the Moors for watching the paddy fields at night in order to drive away wild elephants. The women plait mats from the palm-leaf, and the men make bows, the strings of which are prepared from the tough bark of the Rittagaha, or Upas tree, but beyond these they have no knowledge of any manufacture.

The Coast Veddahs, another tribe who might almost be considered a third class, have settled themselves in the jungles between Batticaloa and Trincomalie, and subsist by assisting the fishermen in their operations, or in falling timber for the Moors, to be floated down the river to the sea.

The Rock Veddahs, who lately resided almost exclusively within the Bintenne forests, consisted of five clans or hunting parties, but it is obvious that no data whatever can exist to aid us in forming an approximate estimate of their numbers. The settlements of the Village Veddahs are in the vicinity of the lagoon districts around Batticaloa, where, as they have mingled by slow degrees with the inhabitants on the outskirts of that region, it is difficult now to discriminate them with precision, but they do not

exceed one hundred and forty families, divided into nine little communities, distinguished by peculiarities known only to each other. The Coast Veddahs are principally in the vicinity of Eraoor, and the shores extending northward towards Venloos Bay, where they may probably reckon four to five hundred individuals. The entire number of Veddahs of all classes in Ceylon has been estimated at eight thousand; but this is obviously a mere conjecture, and probably an exaggerated one.

Mr. Atherton, the Assistant Government Agent of the district, who exhibited a laudable energy in seconding the efforts made by the Government officers to reclaim these outcasts, speaks in favorable terms of the gentleness of their disposition, apparent amidst extreme indifference to morals, although grave crimes are rarely committed. In case of theft, the delinquent, if detected, is forced to make restitution, but undergoes no punishment. If a girl be carried off from her parents, she is claimed, and brought home; and the husband of a faithless wife is equally contented to receive her back, his family inflicting a flogging on the seducer. Murder is almost unknown; but when discovered, it is compromised for goods, or some other consideration paid to the relatives of the deceased. Mr. Atherton described the Veddahs as in general gentle and affectionate to each other, and remarkably attached to their children and relatives. Widows are always supported by the community, and receive their share of all fruits, grain, and produce of the chase. They appeared to him a quiet and submissive race, obeying the slightest intimation of a

wish, and very grateful for attention or assistance. They are sometimes accused of plundering the fields adjacent to their haunts; but on investigation the charge has generally been shown to have been false, and brought by the Moormen with a view to defraud the Veddahs, whom they habitually impose upon, cheating them shamefully in all their transactions of barter and exchange.

About the year 1838, the condition of this neglected people attracted the attention of the Governor, Mr. Stewart Mackenzie, and he attempted to penetrate their country, but was turned back by an attack of jungle fever. The Assistant Government Agent, however, in conjunction with the Wesleyan Methodist missionaries at Batticaloa, were commissioned to place themselves in communication with the Veddahs, and to make them offers of land and houses, seed grain, tools, and protection, if they would consent to abandon their forest life, and become settlers and cultivators in the low country. Mr. Atherton and the Rev. Mr. Stott succeeded, during their journey, in obtaining the fullest and most accurate information possible as to their actual condition and sufferings. Their destitution they discovered to be so great, that in one community they found seven families with but a single iron mammotie (hoe) amongst them for the cultivation of the whole settlement; and such was their want of even weapons for the chase, that but one arrow was left in a family. Mr. Atherton gave them twelve, with directions to divide them with three clans; but so ignorant was the headman, that he could not even separate them into four equal parcels.



Many of the Rock Veddahs willingly availed themselves of the offer of settlement and assistance, but firmly refused to remove from the immediate vicinity of their native forest. Cottages were built for them in their own district, rice land assigned them, wells dug, cocoa-nuts planted, and two communities were speedily settled at Vippam-madoo, close by their ancient hunting fields. There they were provided with seed, hoes, and axes for agriculture, and clothes and food for their immediate wants. A school house was subsequently erected, and masters sent to instruct them through the medium of the Singhalese language; and the experiment so far succeeded that settlements on the same plans were afterwards formed at other places, the principal being in the Bintenne District, at Oomany and Villengelavelly. The teachers, however, at the first locality misconducted themselves, the neighboring Kandyans were unfavorable to the measure, and the settlement at Vippam-madoo was eventually broken up, and the Veddahs again dispersed. But the good effects of even this temporary experiment were apparent; not one of the Veddahs returned again to his cave and savage habits, but each built for himself a house of bark on the plan of the one he had left, and continued to practise the cultivation he had been taught.

The other colony at Oomany continues to the present day, prosperous and successful; twenty-five families are resident around it; rice and other grains are produced in sufficiency, and cocoa-nuts are planted near the cottages. The only desertions have been the departures of those in search of employ-

ment, who have removed to other villages in quest of it. The school was closed in 1847, owing to there being no more children at the time requiring instruction; but the missionaries have been so successful, that the whole community have professed themselves Christians, and abandoned their addiction to devil-dances. Their former appellation, derived from the peculiarity of their habits, can no longer apply, and it may thus be said that the distinction of the Rock Veddahs has ceased to exist in that part of the country; all having more or less adopted the customs and habits of villagers.

Amongst the Village Veddahs, also, the efforts of the government have been even more successful; their disposition to become settled has been confirmed, by permission to cultivate land, and encouraged by presents of tools and seed grain; and upwards of eighty families were located in villages under the direction of Mr. Atherton. A few refused all offers of permanent settlement, preferring their own wild and wandering life and casual employment as watchers, or occasional laborers, amongst the Moorish villagers; but, generally speaking, the mass are becoming gradually assimilated in their habits, and intermingled with the ordinary native population of the district.

The third class, the Coast Veddahs, to the amount of about three hundred, have in like manner been signally improved in their condition by attention to their wants and comforts. They were the last to listen to the invitations or to avail themselves of the assistance of Government; at length, in 1844, they came in, expressing the utmost reluctance to abandon

the seashore and the water; but accepting gladly patches of land which were cleared for them in the forest near the beach; cottages were built, fruit trees planted, and seed supplied; and they are now concentrated in the beautiful woody headlands around the Bay of Venloos, where they maintain themselves by fishing, or cutting ebony and satin wood in the forests, to be floated down the river to the bay. Education has made progress; the Wesleyan missionaries have been active; the great majority have embraced Christianity, and there can be no reasonable doubt that within a very few years the habits of this singular race will be absolutely changed, and their appellation of Veddahs be retained only as a traditionary name.

## CHAPTER VIII.

THE SEPOY MUTINY IN INDIA.\* — IMMEDIATE CAUSE OF THE MUTINY. — REFUSAL TO USE THE NEW CARTRIDGES. — COERCIVE MEASURES. — MUTINY AND MASSACRE OF EUROPEANS AT MEERUT. — MUTINEERS FLEE TO DELHI. — EXTERMINATION OF EUROPEANS AT DELHI. — MUTINY AT JHANSIE, AND MASSACRE OF EUROPEANS. — MUTINY AT CAWNPORE AND MASSACRE OF EUROPEANS. — SIEGE OF LUCKNOW. — STORMING OF DELHI. — PREVALENCE OF ANARCHY. — CAWNPORE TAKEN AND RETAKEN. — MUTINIES, MASSACRES, AND CONFLICTS. — EXECUTION OF TANTIA TOPEE. — FINAL SUPPRESSION OF THE MUTINY.

In the month of January, 1857, a man of low caste, employed in the artillery arsenal at Dumdum, asked a Brahmin sepoy to allow him to drink some water from his lotah or brass cup. The sepoy refused the favor on the ground that the cup would be defiled by the touch of any person of lower caste than himself. "You are very particular about your caste to-day," replied the other with a sneer, "but you don't mind biting cartridges that are made up with animal fat." The Brahmin inquired what he meant, and was told that the paper used for the Enfield rifle cartridges was greased with pigs' or bullocks' fat. This startling announcement soon became known to every sepoy in the regiment, and it was generally believed by them that an attempt was being made secretly to destroy their caste.

The excitement soon extended to other military

\* Compiled from the best authorities.

stations. The first consequence was a refusal on the part of the 19th N. I., stationed at Berhampore, to make use of the new cartridges. It happened, however, that the cartridges which were given out to them were of the old fashion, such as they had used for years without scruple or hesitation, but they were in no mood to listen to reason, nor were the remonstrances and explanations of their European officers of any avail. Colonel Mitchell had, therefore, no alternative but to coerce them by a demonstration of force. He accordingly ordered a general parade for the morning of the 25th of February, and drew up the refractory regiment in a position that was commanded by a European regiment and a battery of guns. He then ordered them to ground their arms. They were afterwards marched down to Barrackpore, and being there disbanded on the 3d of April, were turned adrift, to carry their grievances and discontent to every station in the Upper Provinces.

On the 29th of March, a sepoy named Mungul Pandey, of the 34th N. I., stationed at Barrackpore, maddened by excessive indulgence in intoxicating drugs, armed himself with a loaded musket and sword, and staggered up and down in front of the lines, uttering seditious and drunken cries. Lieutenant Baugh, the adjutant, assisted by Sergeant-Major Hewson, attempted to seize and disarm him, and called upon the quarter-guard to turn out and do their duty. The latter remained sullen and passive spectators of the struggle that ensued, which resulted in the European officers being severely wounded. For this mutinous conduct, both Mungul Pandey and the native officer



in command of the quarter-guard were tried, convicted, and hanged, and on the 6th of May that wing of the regiment was disbanded, and turned out of the service. A few days later, the governor-general in council issued a proclamation, warning the army of Bengal against the idle and unfounded tales which were being disseminated by designing and evil-minded men, and assuring them that the government of India entertained no desire to interfere with their religion or caste, but would continue, as aforetime, to treat the religious feelings of all its subjects with careful respect. But the season for explanations and mild remonstrance had already passed away. The mutinous spirit pervaded almost the entire army.

On the 3d of May, the 7th Oude irregular infantry refused to receive the cartridges served out to them, and left the parade ground; but Sir Henry Lawrence, officiating chief commissioner in the absence of Sir James Outram, took immediate measures to repress their insolence. The regular native troops, with H. M.'s 32d foot, and a battery of eight guns, were at once called out; but the sight of the artillery, with their lighted matches, was too severe a trial for the courage of the mutineers, who instantly threw down their arms, and fled in wild confusion.

Ninety men of the 3d light cavalry at Meerut were ordered out for practice with the new rifle, but only five would make use of the cartridges. The eighty-five malcontents were consequently brought before a court martial, and condemned to imprisonment for ten years, with hard labor. Their sentences were read out on parade on the 9th of May, and the offenders





marched off to jail. On the following evening, while the Europeans were attending divine service, the men of the 11th and 20th regiments of native infantry assembled tumultuously upon the parade ground, and soon after set fire to the European bungalows, or dwelling houses, and commenced an indiscriminate massacre of all the Christians they encountered, without sparing either age or sex. The number murdered was about thirty. Mr. Greathed, the commissioner, and his wife, were saved by the fidelity of their servants. On all sides shot up into the heavens pinnacles of waving fire, the crackling and roar of the conflagration mingling with the shouts of the mutineers, who, after completing the massacre, retreated to Delhi.

They entered Delhi on the morning of the 11th of May, before its gates could be closed against them, and commenced the work of destruction. They were soon joined by the sepoy's stationed there, in murdering the European inhabitants. No mercy was shown to age or sex. Delicate women were stripped to the skin, turned naked into the streets, beaten with bamboos, pelted with filth, and abandoned to the vile lusts of blood-stained miscreants, until death, or madness, terminated their unutterable woe.

At first, it is said, the king refused to head the movement; but he had no alternative, and submitted to his fate. On the third day, this monarch without a kingdom proceeded, with much pomp and circumstance, through the streets of Delhi, and enjoined the bazaar people to open their shops. One of the princes, Mirza Moghul, was appointed commander-in-chief of

the army, and his brother, Mirza Aboobeker, general of the cavalry. The troops held their phantom king responsible for their supplies, but declined to give up the public money they found in the treasury. Several native officers of the mutineer regiments were promoted to high nominal commands, and active measures were taken to put the town in a state of defence. Heavy guns were mounted on the bastions, and a determination loudly expressed to give battle to the British forces as soon as they approached the walls. While awaiting their arrival, we will give a brief sketch of the progress of the revolt in other parts of India during the remainder of May.

On the 13th of May, at Ferozepore, the 45th and 57th N. I. mutinied, and attacked and dispersed by artillery H. M.'s 61st Foot and 10th L. C., which remained stanch. May 14th, at Meean Meer, the 16th, 26th, 49th N. I., and 8th L. C., were disarmed. May 22d, at Peshawur, the 21st, 24th, 27th, 51st N. I., and 5th L. C., were disarmed. May 23d, at Allyghur and Mynpoorie, the 9th N. I. mutinied, opened the jail, and went to Delhi. On the same day, the 5th N. I. mutinied at Umballah. May 25th, at Murdaun, the 55th N. I. mutinied. About one hundred of them were made prisoners, of whom nineteen were hanged and forty blown from guns. May 29th, at Nusseeraabad, the 15th and 30th N. I., with a company of Gwalior artillery, mutinied and went to Delhi. May 31st, at Lucknow, the 7th L. C., (two troops,) 13th N. I., (part,) 48th, (half,) and 71st, (half,) mutinied and fled towards Seetapore, followed and dispersed by Sir H. Lawrence. Same day, at Bareilly, the 18th



and 68th N. I., 8th irregular cavalry, 6th company of artillery, mutinied and liberated three thousand prisoners. The officers and chaplain escaped by riding seventy miles in the sun. The same day, at Moradabad, the 29th N. I., and detail of foot artillery, mutinied. The officers escaped while the sepoy were plundering.

As long as it was expected that a British force would march at once upon Delhi and carry the place by assault, Scindia, Holkar, and the other native princes remained faithful to their alliances, but it soon became manifest that however sincere they might be in their good will, no assistance was to be expected from their subjects. General Barnard lost no time in advancing towards Delhi. The advanced guard from Meerut, under Brigadier Wilson, was attacked fifteen miles from Delhi, on the 30th of May, by mutineers in large numbers, but they were soon made to retreat. On the afternoon of the next day they made another attack, and were again defeated. In both actions the loss of the English was trifling while the enemy suffered severely.

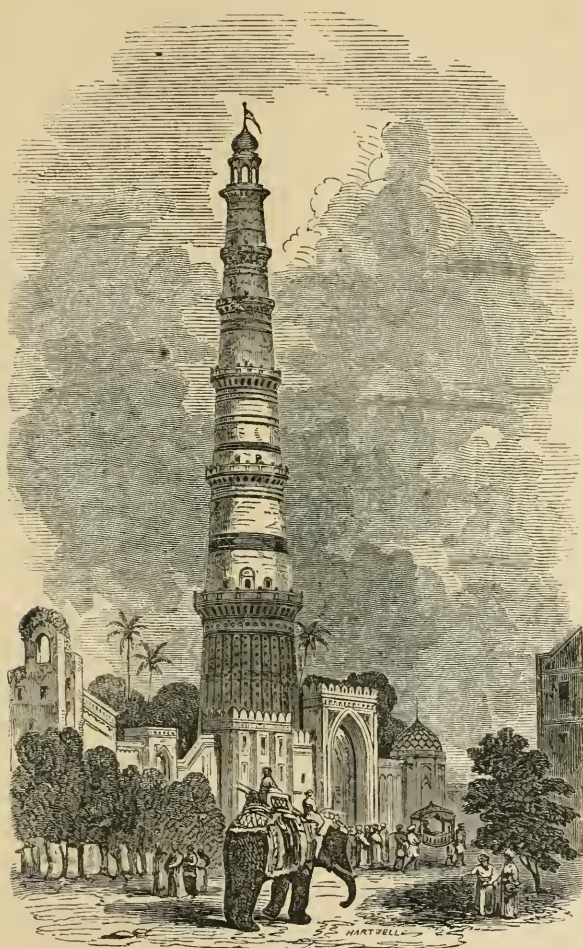
On the morning of the 8th of June, the combined forces from Meerut and Umballa, under the immediate command of Sir Henry Barnard, advanced from Alleepore towards Delhi. After marching about three miles, they came upon a body of mutineers, three thousand in number, and strongly intrenched, with twelve guns in position. The order was given to charge and carry the guns. With a ringing cheer, H. M.'s 75th rushed on, amidst a hailstorm of musketry, and the sepoy fled in terror to their next

position. By nine o'clock, the army of retribution was in possession of the parade ground and cantonments. The latter, indeed, were only indicated by grim masses of blackened walls, rent and tottering, the compounds being strewed with broken furniture, torn books, and soiled clothing. Amid this scene of desolation, which inflamed the soldiers' minds with a fierce desire for revenge, the little army encamped, and waited for reënforcements.

On the 15th, and also on the 19th, 23d, and 30th, the mutineers sallied forth and attacked the English, but were driven back with considerable loss, and thus closed the month of June without any positive advantage having been gained by the besieging force, or any plan of operations even having been formed.

On the 3d of June, the 41st N. I. stationed at Seetapore mutinied. A few faithful sepoy implored the officers to escape, and, seeing the bungalows and lines in a blaze, they left about noon in their buggies. The party consisted of twelve officers, six ladies, and as many children, with a number of the wives and children of civilians — about fifty in all. During their journey, they were obliged to avoid the high road, and to go over ravines, ploughed fields, and places where no wheeled carriage had ever passed. Though pursued by the mutineers after they had murdered about fifty people in the town, men, women, and children, they fortunately reached Lucknow, a distance of fifty miles, in safety, escorted by twenty sepoy, who remained faithful to them.

The 17th N. I., at Azimghur, mutinied on the night of the 3d of June. The Europeans thereupon fled



The great Minaret at Delhi. Its height is 242 feet. In the interior is a spiral staircase leading to the different balconies and to the top.

It was built in the thirteenth century, but for what purpose is now unknown.



from the station, and after toiling over forty-four miles of bad road, reached Ghazeepore. On the same night the 72d N. I., at Neemuch, mutinied. The bungalows were burned, and numerous were the hair-breadth escapes; yet only four persons were murdered — a European woman and three children. The place did not long remain in the possession of the mutineers, the majority of whom at once made off for Delhi. The cavalry regiment of the Malwa contingent, having been despatched to follow up the Neemuch mutineers, suddenly refused to go any farther, and, having murdered their European officers, Lieutenants Brodie and Hunt, returned to their head-quarters at Mehidpore, but failed to induce the artillery and infantry to join them. The Bhurtpore levies, under Captain Nixon, superintendent of the Jawud district, behaved in a similar manner after proceeding two or three marches, but the officers escaped by flight. At Hansi, the Hurrianah light infantry, and the 4th irregular cavalry, massacred every European in the station.

At Benares, about 4 P. M. of the 4th of June, a general parade was ordered, with the intention of disarming the 37th, who were drawn up in front of their own lines, and facing the guns. On being ordered to place their muskets in the “bells of arms,” some of them obeyed, while others hesitated. On this, some European soldiers advanced to secure the “bells,” but the sepoy, misunderstanding the movement, and imagining they were about to be butchered, again seized their arms, and fired upon their own officers. This was the signal for a discharge of grape shot, which sent them in confusion to their lines. There they



faced about, and fired upon their assailants from behind their huts, but they were quickly dislodged by some British soldiers, who set fire to the thatched roofs. Meanwhile, the 13th irregular cavalry and the Sikh regiment also became bewildered, and, uncertain of their own fate, instead of charging the mutineers, turned upon the Europeans. The Sikhs three times charged the guns, but were repulsed with terrible slaughter. More than a hundred of the mutineers were killed upon the spot, and twice that number wounded. Of the European officers, Captain Guise, in command of the irregulars, and Ensign Hayter, 25th N. I., doing duty with the 37th, were killed, and three others wounded; of the men, only eight were put *hors de combat*.

Baffled in their treacherous designs at Benares, the 37th mutineers proceeded to Jaunpore. The residents hastened to the cutcherry, or collector's office, on receiving this unwelcome intelligence, and the company of Sikhs posted there swore to defend them to the last drop of their blood. But as the Europeans entered the building, a Sikh shot Lieutenant Mara, the commanding officer, through the back. His companions carried him in and laid him on the floor. The Sikhs, having fired a volley over their heads, went off to plunder the treasury, and, in front of the jail, killed Mr. Cuppage, the magistrate. While the mutineers were engaged in plunder, the Europeans fled towards Benares.

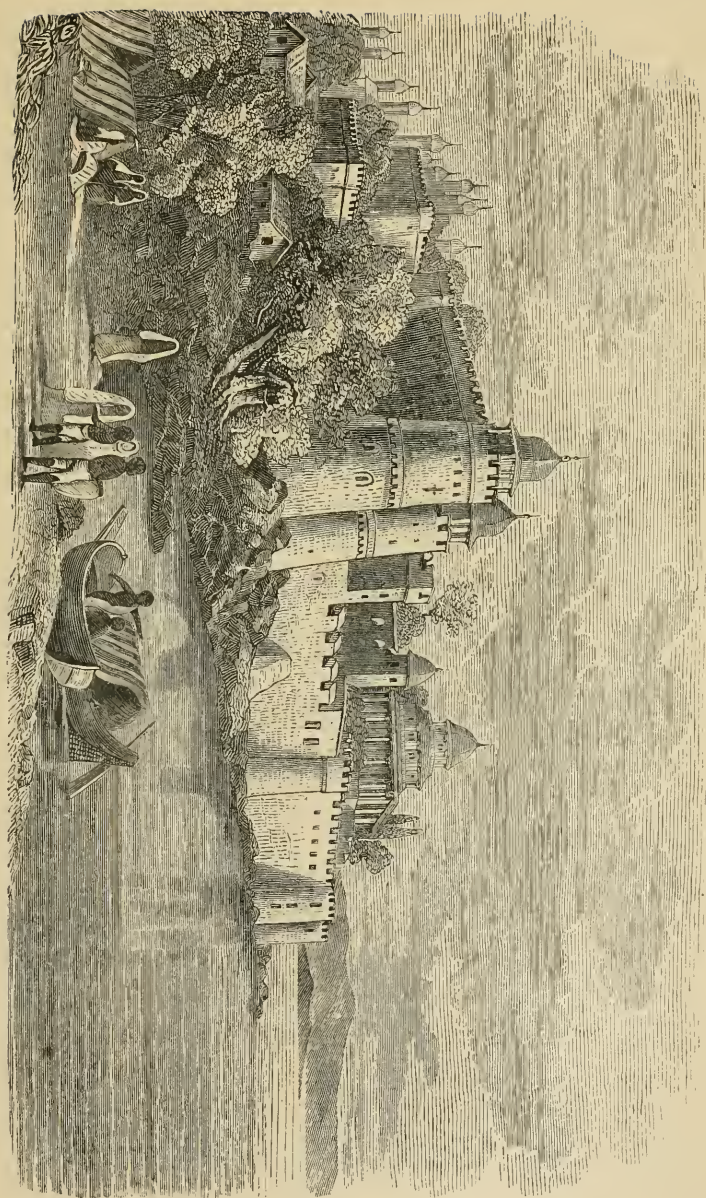
At Sultanpore, the mutineers were the 15th irregular cavalry, who killed all their officers except Lieutenant Tucker, murdered two civilians, and plundered and burned every house in the station.

At the commencement of the revolt of the Bengal army, the 6th native infantry at Allahabad volunteered to serve against their own countrymen in Delhi, and were thanked by the governor-general in council for their loyalty. On the morning of the 5th of June, hearing that a suspicion of their steadfastness was entertained by the Europeans in the station, the sepoy went to their officers in a body, and besought them to rely on their honor. Perfect confidence appeared to be established on both sides, but before nightfall, stragglers from other stations had arrived, who excited the credulous sepoy to frenzy. The Mohammedans were adjured by their common faith; the Hindus were warned against the insidious danger that menaced their caste; all were solemnly assured that European troops were marching up the country for the purpose of destroying all who refused to become Christians. The sepoy wavered, became convinced, and then rushed to the opposite extreme of relentless fury. That evening, while the officers were in the mess room, the bugle sounded the alarm. Thinking that some disturbance had taken place in the bazaar, or in the neighborhood, the unwary victims rushed out, and the foremost of them were instantly shot down. Some of the others contrived to escape to the fort, but five officers of the 6th, and nine young ensigns doing duty with that corps, were massacred. The fort contained a large arsenal, and commanded the junction of the Ganges and the Jumna; but its entire garrison consisted of seventy European invalids from Chunar, the Ferozepore regiment of Sikhs, four hundred strong, and

eighty sepoy of the 6th, at the main gate, besides volunteers from the non-combatant residents in the city. The first step was to disarm the sepoy at the gate, and their muskets were found to be loaded and capped. They were then turned out, as there were no hands to spare to guard them. The mutinous soldiery, being joined by some three thousand liberated prisoners from the jail, then proceeded to burn and murder, to plunder and destroy. Not fewer than fifty Europeans are supposed to have perished on this occasion.

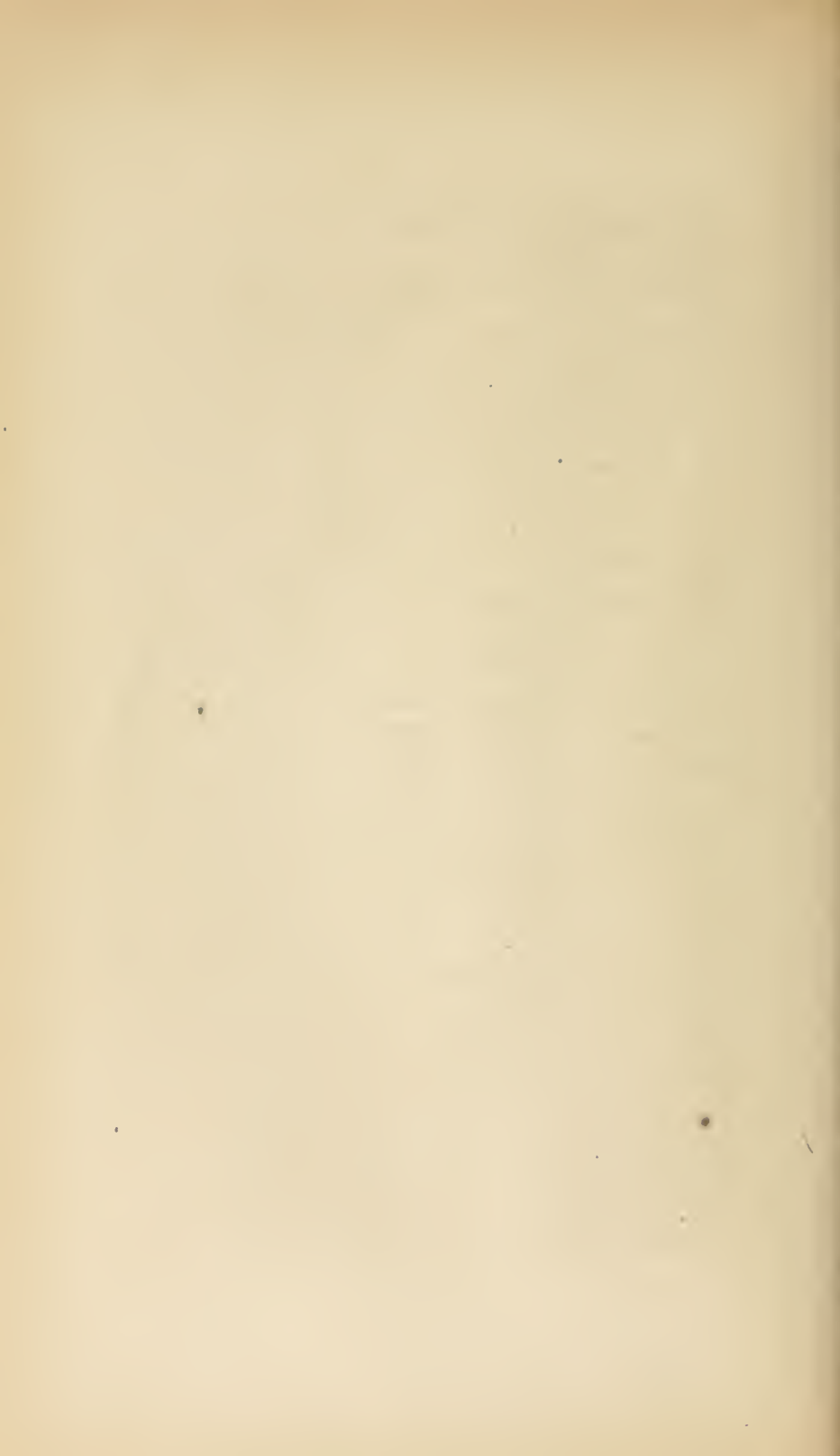
On the morning of the 7th, the little garrison was strengthened by the arrival of fifty of the 1st Madras fusileers, sent on by the energetic and provident Neill from Benares. He himself went forward with a party of forty, as soon as the mutiny of the 6th was known, and in two nights got over seventy miles of ground — relays of natives pushing on the light-wheeled carriages containing the men. Immediately on his arrival he sent out a detachment to clear the suburbs, which was effected with a very trifling loss.

At Fettehpore, the Europeans kept a mutinous rabble at bay for ten days, but at last, despairing of relief, they escaped to Banda, with the exception of Mr. Robert Tudor Tucker, the judge, who remained at his post. When it became apparent that no good could be effected by his presence, while his departure might, perchance, allay the excitement, he desired the deputy collector (a native) to post relays of horses for him to Allahabad. The wretch complied by surrounding the house with an armed force. Mr. Tucker sold his life dearly. Sixteen of his savage and cow-



Fort of Allahabad.







ardly assailants were shot dead, before he succumbed to numbers.

The native regiments stationed at Fyzabad mutinied on the evening of the 5th of June, but they allowed their officers, with their families, to escape by means of the boats at the landing. In attempting to make their way down the river, they were several times attacked by mutineers; many of them were shot, and others drowned. After encountering many perils, and enduring many hardships, the survivors at length reached Dinapore.

The recently annexed kingdom of Oude was by this time seething with rebellion. Station after station was lost. Regiment after regiment either disbanded itself or joined the main body of mutineers. These gathered in great force at Lucknow, and closely invested the residency. Sir Henry Lawrence, however, had not been idle. The extensive range of buildings formerly occupied by the resident, his suite, and guard, had been placed in a state of defence; guns had been mounted at all commanding points, a store of provisions laid in, and the native soldiers were apparently as much interested as the Europeans in holding out against the insurgents.

Throughout the month of June, Sir Henry not only repulsed every assault, but also inflicted severe chastisement on the enemy whenever he ventured too near. Towards the close of the month, however, supplies began to run short, owing to the number of women and children who had taken refuge within the residency. It therefore became necessary to make a sortie in the direction of the hostile camp. On the

2d of July, Sir Henry accordingly sallied forth at the head of two hundred of H. M.'s 32d, supported by native infantry and artillery. The enemy's advanced guard was surprised and routed, and a considerable quantity of live stock captured and driven off in triumph. But as the victorious troops reached the town, the artillerymen suddenly wheeled round, and poured rounds of grape into the unsuspecting Europeans. Upwards of sixty men, rank and file, were struck down, together with twelve of their officers, among whom was the brigadier himself. Sir Henry was hit in the leg; but though the wound would not otherwise have proved mortal, lockjaw came on, and three days afterwards that brave, good, and able officer was numbered with the dead. In consequence of the defection of the native troops, the Europeans were compelled to abandon the lines commanding the town, and to fall back upon the Mischee Bhaum fort. Had there been no women or children present, the 32d could have cut their way through to Cawnpore, or to Agra; but with three hundred and fifty helpless beings under their protection, there was no alternative but to remain at Lucknow, and await the arrival of assistance.

The tranquillity that reigned throughout the greater portion of the Punjab was at times rudely disturbed by isolated attempts at mutiny, which were promptly suppressed and punished with wholesome severity. At Jullundur, the 6th cavalry, the 36th and 61st N. I., were brigaded with H. M.'s 8th and some European horse artillery. The infantry regiments rose, wounded some of their officers, set fire to the bungalows, ad-

vanced upon the guns, and then made off for the Sutlej. The 64th, at Aboozaie, and the 62d and 69th N. I., at Mooltan, were disarmed without much trouble; but at Peshawur, the 55th broke out into open mutiny, but were routed and dispersed by the Europeans and Punjabees. Similar scenes were enacted at Lahore and Ferozepore.

From the Punjab we move down country to Bundelcund. The head-quarters of the 12th native infantry and the 14th irregular cavalry were stationed at Nowgong, and the left wing of each corps at Jhansie. At the latter place, the officers distrustful of their men, had slept for some nights in a fort, and the ladies were removed thither to reside. On the 5th of June, Captain Dunlop and Ensign Taylor were shot dead on the parade ground, and Lieutenant Campbell was severely wounded, but escaped to the city fort. Lieutenant Turnbull climbed up into a tree, but was seen from below, and brought down by a musket ball. The other officers having seen through their telescopes what was going on, closed the gate of the fort, shot some of the troopers who were pursuing Lieutenant Campbell, and then took him in. Having barricaded the gates with stones, they were able to offer a determined resistance, even to the guns that were brought to play upon them.

The besieged were fifty-five in all. Their provisions at length became exhausted, and two of the gates were battered in. In this extremity, the only hope appeared in accepting the promises, that were made, of safety to their persons if they consented to lay down their arms. As soon as they were all outside

the fort, the troopers closed in upon them, and tied them in two rows, the males separate from the females. The men were first massacred, Captain Burgess taking the lead, his elbows tied behind his back, and a prayer book in his hands. The women stood with their babes in their arms, and the elder children holding their gowns. Fortunately they were put to death without any inhuman indignities. The attack upon the fort and the massacre of the Europeans were instigated by a woman, the ranee of Jhansie, her object being to obtain possession of the district. She rewarded the mutineers by giving them thirty-five thousand rupees, two elephants, and five horses.

The mutiny at Nowgong commenced June 10th. Several of the European officers were shot by their men, but those who escaped immediate death fled with their families, some on horseback and others on foot. They were frequently assailed in their flight by various bands of mutineers; some were murdered, and others died of sunstroke or fatigue. After enduring inconceivable hardships for about two weeks, a few remnants of the party reached places of safety.

Scindia's contingent, after the usual assurances of fidelity, mutinied on Sunday, the 14th of June. Eight or ten officers were killed by the insurgents, and the lives of all were in imminent jeopardy. In the Nizam's dominions an unquiet spirit was known to exist from an early period. The 3d cavalry regiment of the contingent was the first to show a bad spirit, and, as that was being laid, the 1st broke out into open mutiny. The prompt arrival, however, of General Woodburn's movable column speedily restored order.

A more serious affair took place at Futteghur, a military station on the Ganges, near Furruckabad, in Oude. The mutineers at this station were the 10th N. I. Early on the morning of the 18th of June, they broke open the jail and released the prisoners. The Europeans entered the fort, where they bravely defended themselves against their besiegers until the night of July 3d, when they escaped down the river in boats. They were one hundred and twenty-six in number, the largest part of whom were women and children. While on the river they were several times attacked, and many of them were shot or driven from their boats and drowned. On arriving at Bithoor they were made prisoners, and conveyed to Cawnpore. Here they were confined in the assembly rooms, until the approach of General Havelock's little army, when all were massacred by order of Nana Sahib, rajah of Bithoor.

At Cawnpore, on the night of the 6th of June, the cavalry mutinied and left, taking with them their arms and two horses each. Early the next morning the 1st N. I. was reported to have gone, and between 8 and 9 o'clock the 53d N. I. went off, taking with them the regimental treasure and colors, and as much ammunition as they could carry. That afternoon every house was burned; fires were seen in every direction. Next morning a letter was received from the rajah of Bithoor, who was supposed to be friendly to the English, saying that he meant to attack them. Soon after, two guns opened from the north-west, and musketry from all directions. The number of guns increased daily, and on the 11th the enemy had playing, night



and day, three mortars, two 24-pounders, three 18-pounders, one or two 12-pounders, about the same number of 9-pounders, and one 6-pounder. On or about the 12th of June, the insurgents, by firing, set on fire the large barracks in which the women and the wounded found shelter. There was now no place for them to go to but the trenches, where many of them had to remain night and day. There was no shelter for the men any where during the day; and from this date five or six men daily were lost by sunstroke.

Such were the circumstances when Nana Sahib sent a note to the commander of the garrison proposing honorable terms of capitulation. On the following day it was agreed that the besieged should give up the government money, the guns and ammunition, and that the insurgents should provide boats to convey the Feringhees to Allahabad unmolested. This agreement was drawn up in writing, signed, sealed, and ratified by a solemn oath by the Nana. Hostilities were then suspended on both sides, and preparations were made by the British for the evacuation of their untenable position.

Of the nine hundred individuals who suffered behind the earthen mound that formed their sole protection from the enemy's fire, upwards of three hundred were women and children; of military men, there was nearly an equal number; of civilians, merchants, drummers, and others who did good service, there were not more than one hundred and fifty; the rest being native servants, who took to flight soon after the commencement of the siege.

On the morning of the 27th a number of carts,

View on the Ganges.





doolies, and elephants were sent to the intrenchment by the Nana, to enable the women and children and sick to proceed to the river side. The officers and men were allowed to take their arms and ammunition with them, and were escorted by nearly the whole of the rebel army. It was about 8 o'clock, A. M., when all reached the river side — a distance of about a mile and a-half. Those that embarked first managed to let their boats go; thus three or four boats got off a short distance, though deserted by their crews, but the rest found difficulty in pushing them off the banks, as the rebels had previously had them placed as high in the mud as possible, on purpose to cause delay.

In the mean time the report of three guns was heard from the Nana's camp, which was the signal previously arranged for the mutineers to fire upon and kill all the English; and accordingly the work of destruction commenced. Some of the boats were set on fire, and volley upon volley of musketry was fired upon the fugitives, numbers of whom were killed on the spot. The boats were then seized, and every man that survived was put to the sword. The women and children, most of whom were wounded, were spared and brought to the Nana's camp.

The boat containing the general had pushed on ahead when the firing began; "but," says a native eyewitness of the terrible scene that ensued, "some little way down the boat got stuck near the shore. The infantry and guns came up and opened fire. The sahibs returned the fire with their rifles from the boat, and wounded several of the sepoys on the bank, who,



therefore, drew off towards evening. At night came a great rush of water in the river, which floated off the sahibs' boat, and they passed down the river; but owing to the storm and the dark night they only proceeded three or four koss. In the mean time intelligence of the sahibs' defence had reached the Nana, and he sent off that night three more companies, and surrounded the sahibs' boat, and so took them and brought them back to Cawnpore. There came out of that boat sixty sahibs, and twenty-five mem sahibs (ladies), and four children. The Nana then ordered the mem sahibs to be separated from the sahibs, to be shot. The sahibs were seated on the ground, and two companies placed themselves over against them, with their muskets ready to fire. Then said one of the mem sahibs, — the doctor's wife, — 'I will not leave my husband; if he must die, I will die with him.' So she ran and sat down behind her husband, clasping him round the waist. Directly she said this, the other mem sahibs said, 'We will also die with our husbands;' and they all went and sat down beside their husbands. Then their husbands said, 'Go back;' but they would not. Whereupon the Nana ordered his soldiers, and they, going in, pulled them forcibly away, seizing them by the arm; but they could not pull away the doctor's wife, who there remained. Then, just as the sepoys were going to fire, the padre (chaplain) called out to the Nana, and requested leave to read prayers before they died. The Nana granted it. The padre's bonds were unloosed so far as to enable him to take a small book out of his pocket, from which he read. After the



padre had read a few prayers, he shut the book, and the sahibs shook hands all round. Then the sepoy fired. One sahib rolled one way, one another, as they sat; but they were not dead, only wounded; so they went in and finished them off with swords."

On the 15th, the Bithoor miscreant gave orders to put the women and children to death. They were ordered to come out of the assembly rooms in which they were confined; but neither threats nor persuasions could induce them to do so; they laid hold of each other by dozens, and clung so close that it was impossible to separate them or drag them out of the building. The troopers, therefore, brought muskets, and after firing a great many shots from the doors, windows, &c., rushed in with swords and bayonets. Some of the helpless creatures, in their agony, fell down at the feet of their murderers, clasped their legs, and begged them in the most pitiful manner to spare them, but to no purpose. The fearful deed was done, most deliberately and completely, in the midst of the most dreadful shrieks and cries of the victims. There were between one hundred and forty and one hundred and fifty souls, including children; and from a little before sunset till dark was occupied in completing the dreadful deed. The doors of the buildings were then locked for the night, and the murderers went to their homes.

Next morning it was found, on opening the doors, that some ten or fifteen females, with a few of the children, had managed to escape from death by falling and hiding under the murdered bodies of their fellow-prisoners. Fresh orders were, therefore, sent

to murder these also; but the survivors, not being able to bear the idea of being cut down, rushed out into the compound, and seeing a well there, threw themselves into it without hesitation; thus putting a period to lives which it was impossible for them to save. The dead bodies of those murdered on the preceding evening were then ordered to be thrown into the same well.

July was rife with rebellion. On the first day of the month mutinies occurred at Indore and Mhow. The 31st and 42d N. I. and the third irregular cavalry also mutinied at Saugor. On the 7th, the 14th N. I. mutinied at Ghelum, and the same day the 58th N. I. were disarmed at Rawul Pindee after a slight resistance.

July 9th, at Sealcote, the 46th N. I. and the 9th irregular cavalry massacred seven Europeans, released three hundred and fifty prisoners in the jail, plundered the treasury, burned the bazaar, and blew up the powder magazines. Their triumph, however, was short, for while crossing the Ravee they were encountered by H. M.'s 52d and a Punjab force under General Nicholson, and almost totally annihilated.

On the 23d of July, the 12th irregular cavalry mutinied at Segowlie, and killed their commandant, Major Holmes, and his wife. At the same time, Dr. Gardner and his wife and child were burned to death in their own house. In the Punjab the 26th native infantry, although disarmed, rose upon their officers, killed Major Spencer, who was in command of the regiment, and then dispersed themselves over the country. Many of them fell by the hands of the

villagers, some were drowned, others starved to death, and many more captured and executed.

Meanwhile Agra had been seriously imperilled by the approach of the Neemuch and Nusseerabad mutineers. The Kotah contingent, seven hundred strong, horse, foot, and artillery, remained stanch till the 3d, when they also went off in the night. At this time there were between four and five thousand Christians in the fort, a very large proportion of whom were non-combatants. On the morning of the 5th, the enemy advanced to a village only five or six miles distant, and it became evident that their further progress must be checked at any hazard. After a sanguinary battle, in which the rebels lost five hundred men, they made no further effort to molest the garrison. About this time the 50th and 52d regiments of the Bengal army mutinied. The latter were routed at Kuttingee by the Madras troops, under General Miller, and one hundred and fifty of their number slain. The spirit of disaffection at length reached the Bombay army, and the 27th N. I. mutinied at Kolapore, and murdered three of their officers. At Shikarpore and Hyderabad the artillerymen were barely disarmed in time; and at Kurrachee the 21st native infantry had conspired to rise at night and murder every European in the station. The plot, however, was fortunately discovered, and two companies of the 2d Bombay fusileers, supported by the horse artillery, compelled the mutineers to lay down their arms. In Bombay, at a little later period, some sepoy of the 10th N. I. were detected in a similar conspiracy, and two of them were blown away from guns.

When the news of the massacre of the Cawnpore garrison became generally known, great numbers of the natives flocked to the standard of Nana Sahib. By the 10th of June, that monster found himself at the head of from twelve thousand to fifteen thousand armed miscreants, ready for any crime and eager for plunder. On the 7th of July, Brigadier General Havelock left Allahabad with thirteen hundred European soldiers, and joined Major Renaud's advanced column on the 12th. Their united forces consisted of six hundred men of the 64th, six hundred of the 78th, five hundred of the 1st Madras fusileers, a company of royal artillery under Captain Maude, from Ceylon, some twenty mounted volunteers, and a handful of irregular cavalry. In eight days they marched one hundred and twenty-six miles, fought four actions against overwhelming numbers, and took twenty-four guns of various calibre, and that in the hottest and most sultry month of an Indian summer. They had recovered Cawnpore by superhuman exertions, but, alas, they arrived in time only to avenge their murdered countrymen—too late to save them! The floor of the shed in which the massacre took place was still two inches deep in blood. Portions of dresses, children's frocks, frills and socks, ladies' under-clothing, boys' trousers, ladies' round hats, all thickly clotted with blood, lay strewn about. Leaves of Bibles, and of a book entitled *Preparation for Death*, were scattered in all directions, mixed up with broken daguerreotype cases, back combs, and bunches of long hair torn out by the roots. The wooden pillars in the shed were hacked with sword cuts, in which stuck tresses of female hair.





U A Mohammedan Military Officer of high rank.





The well in the same compound was a still more dreadful spectacle. Nearly two hundred women and children had been thrown into it. Arms and legs were protruding from the mouth of the well when first discovered, but no time was lost in covering it in and building it up as one large grave. The collector who gave the order for the massacre was taken prisoner on the 19th, and hanged from a bough of the nearest tree.

General Neill, who now took the command at Cawnpore, says: "Whenever a rebel is caught, he is immediately tried, and unless he can prove a defence, he is sentenced to be hanged at once; but the chief rebels or ringleaders I make first clean up a certain portion of the pool of blood, still two inches deep, in the shed where the fearful murder and mutilation of women and children took place. To touch blood is most abhorrent to the high-caste natives; they think by doing so they doom their souls to perdition. Let them think so. My object is to inflict a fearful punishment for a revolting, cowardly, barbarous deed, and to strike terror into these rebels. The first I caught was a subadar, or native officer, a high-caste Brahmin, who tried to resist my order, to clean up the very blood he had helped to shed; but I made the provost marshal do his duty, and a few lashes soon made the miscreant accomplish his task. When done, he was taken out and immediately hanged, and after death buried in a ditch at the roadside. No one who has witnessed the scenes of murder, mutilation, and massacre can ever listen to the word 'mercy,' as applied to these fiends."

On the 19th, General Havelock again resumed active operations, and Bithoor, Nana Sahib's palace and stronghold, twelve miles distant, was occupied without resistance. Sixteen guns and a number of elephants and camels were the prize of the victors. After blowing up his powder magazine and setting fire to his palace the troops returned to Cawnpore.

It had long been known that the native brigade at Dinapore, consisting of the 7th, 8th, and 40th regiments, was only kept in check by the presence of H. M.'s 10th foot and a field battery of six guns. General Lloyd, who commanded at that station, adopted temporizing measures, and finally allowed them to go off with all their arms, ammunition, and accoutrements.

On the 25th of September, Lucknow was relieved by General Havelock. In a few hours it would have been too late. Two mines had been driven under the chief works, and as soon as they were loaded and sprung, would have placed the garrison at the mercy of the rebels. On the following day the insurgents were driven, after a stout resistance, from several intrenched positions in the city, and for the moment joyous congratulations were interchanged between the survivors and their preservers. Upwards of four hundred had fallen; and among the slain were General Neill, Major Cooper commanding the artillery, and four other officers. It was impossible to march back to Cawnpore with more than one thousand women and children, and sick or wounded men. The enemy was fifty thousand strong; and there was no means of conveyance. Under these circumstances

there was no alternative but patiently to await the arrival of reënforcements. This band of heroes held out with astonishing bravery and skill for two months, when Sir Colin Campbell, who had been sent from England as commander-in-chief, arriving with succors, succeeded in safely withdrawing the garrison. Havelock's work was now done; but his reward was not to be enjoyed on earth. On the day of this relief, wearied and worn with sickness, this truly Christian soldier breathed his last.

About three miles from Lucknow was the country seat of the princes of Oude. It was called the Alum-bagh, or Garden of Beauty, and consisted of a palace and other extensive buildings in the midst of a beautiful garden and park, the whole being surrounded by a wall with strongly fortified towers at the angles. In this enclosure, which was capable of being converted into a formidable stronghold, Sir Colin Campbell, on retiring from Lucknow with the relieved garrison and the women, left Sir James Outram with a strong division of British troops to serve as a nucleus for future operations in Oude.

While rebellion, treachery, and murder were thus stalking throughout the fairest provinces of Hindustan, the little army of observation steadfastly held its ground before Delhi. The month of July set in with heavy rains, which caused much inconvenience to the English. Until the middle of August, the mutineers occasionally sallied forth from behind their walls, but generally failed to do much harm. About that time Brigadier Nicholson arrived in camp with his movable column of one thousand Europeans and fourteen

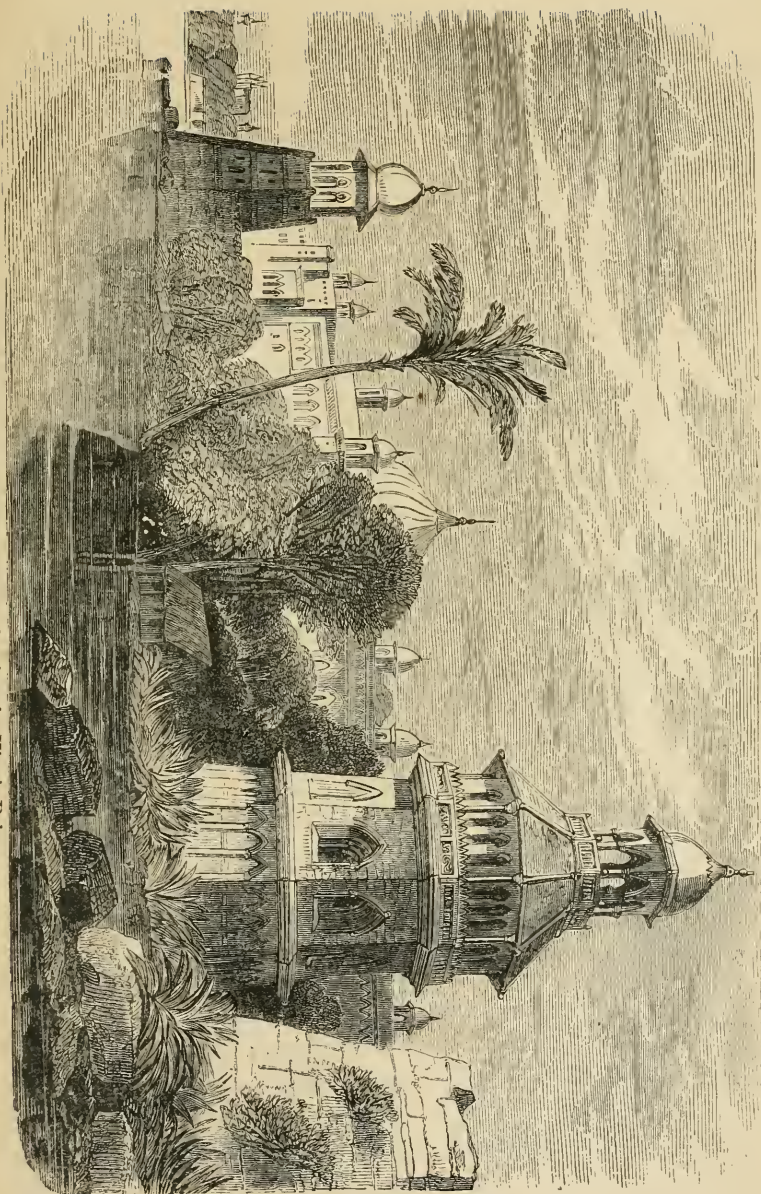
hundred Sikhs, and reported the approach of a heavy siege train from Ferozepore. This welcome reënforcement raised the numerical force of the British army to nine thousand seven hundred fighting men, of whom four thousand six hundred were English.

Information was received that a force of the enemy, to the number of seven thousand of all arms, with eighteen guns, had marched from Delhi to cut off supplies from the English camp. A movable column, under the command of General Nicholson, was ordered to march on the 25th instant, at 4 A. M., to check this movement. This column consisted of about one thousand Europeans and two thousand native troops. The mutineers were dispersed, leaving upon the field thirteen guns and large stores of ammunition. On the morning of the 26th the mutineers made an attack on the outposts in a desultory manner, but were much cut up by grape from the centre battery. This was their last attempt to molest the besiegers in the month of August.

On the morning of the 4th of September, the siege train of thirty to forty heavy guns, mortars, and howitzers, with vast supplies of ammunition, arrived in camp, escorted by a wing of H. M.'s 8th, two companies of the 61st, and a wing of the 1st Belooch battalion. Two days later came two hundred of the 60th rifles and one hundred artillery recruits from Meerut, with forty-five troopers of the 9th lancers. On the 7th arrived the 4th Punjab infantry, and on the 8th the Jheerd rajah's levies and the Cashmerian Dograhs. The batteries were now pushed forward with the utmost resolution and rapidity, and on the 11th nine



View of Delhi from the River, showing the King's Palace.





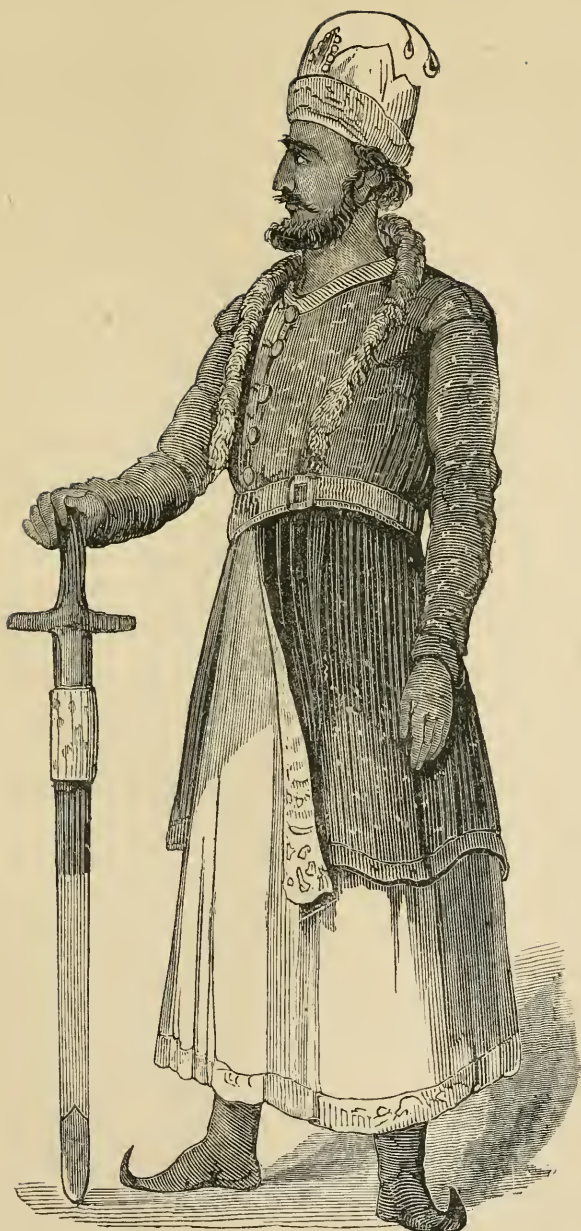
24-pounders opened upon the Cashmere bastion and adjacent curtain. The other batteries followed in quick succession, and by the evening of the 13th two breaches were declared practicable by escalade near the Cashmere and Water bastions.

At daybreak, on the 14th of September, 1857, the troops moved out to the assault. One column, consisting of the Cashmere levies and Ghoorkas, under Major Reid, attacked the Kishengunge and Pahareepore suburbs, but were repulsed with considerable loss. The object, however, was gained of making a diversion. The other attacks were all completely successful. The first column, under Brigadier Nicholson, stormed the Cashmere bastion, occupied the main guard, and advanced towards the Lahore gate, when their heroic leader fell mortally wounded. At the same moment the second column, under Brigadier Jones, scaled the breach at the Water bastion, and gave the hand to the third column, under Colonel Campbell, which had entered through the Cashmere gate that had been blown open by a party under Lieutenants Home and Salkeld. The three columns uniting, now advanced into the city, and before nightfall were in possession of the whole line of works from the Water bastion to the Cabul gate. The following day was occupied in securing this position and in battering the magazine, in which a breach was effected that same evening. At daybreak of the 16th a detachment of the 61st sprang forward with such impetuosity that the artillerymen dropped their lighted portfires and fled without discharging a single gun; six heavy pieces of artillery, loaded with grape,

commanded the breach. On the following morning the Bank and its extensive grounds, formerly the residence of the Begum Sumroo and her adopted son the unhappy Dyce Sombre, fell into the possession of the British, and enabled them to bring their guns to bear upon the bridge of boats and the palace.

On the same day the Jumma Musjid was stormed, and the adjutant general of the army reported to government the capture of two hundred and six pieces of artillery, besides enormous quantities of shot, shell, percussion caps, and other warlike *matériel*. But this prize had not lightly been won. Eight officers, one hundred and sixty-two rank and file, and one hundred and three native soldiers had been killed; fifty-two officers, five hundred and ten rank and file, and three hundred and ten natives had been wounded. One third of the entire storming party had been rendered unfit for service; but the survivors were sufficient to complete the occupation of the city and suburbs by the evening of the 20th. The king and his sons fled to Hoomayoon's tomb, and were there discovered and seized by Captain Hodson of the Guides. The old monarch, in pity to his ninety years and hoary hair, was spared, together with the Begum Zenat Mehal; but his two sons and his grandson were led out and shot, and their bodies exposed in the Kotwalee, or mayor's court. Thus has terminated the dynasty of Timour. Unjust, sensual, and oppressive in their days of power and grandeur, that line of monarchs has passed away from the world under circumstances of the most retributive degradation.





Baber, the Founder of the Great Mogul Empire.





In the palace of the Great Mogul, in that famous Dewan-i-Khas, famous throughout the world for the vainglorious inscription, —

“If paradise be on the face of the earth,  
Here it is, here it is, here it is,” —

in that once resplendent Hall of Audience, the Feringhee conqueror drained a goblet to the health of Queen Victoria, and thousands of triumphant voices shouted, “God save the Queen!”

On the 23d of September two columns of troops left Delhi in different directions in pursuit of the insurgents, who were ravaging the country and revenging their defeat by rapine and murder. Wherever found they were routed with great slaughter, and a general action fought at Agra, on the 10th of October, resulted in their total defeat and the complete restoration for a time of British influence in that section of country.

Some appearance of mystery in the conduct of several of the influential inhabitants of Jubbulpore exciting suspicion of impending evil, it was ascertained that the rajah of Gond, his son, and some sepoys of the 52d regiment, had made arrangements to murder the European residents and plunder the treasury and city. The conspirators were arrested, tried, and found guilty, and on the 18th of September were executed. Though measures were taken to conciliate the regiment, it left the cantonment the night of the execution. On the 27th, it

was attacked by a detachment from the Madras N. I., near Kuttungee; one hundred and twenty men were slain, and the remainder dispersed.

The second week in October a plot was discovered among the sepoys of the marine battalion stationed at Bombay, having for its object the extermination of the Europeans and the plunder of the city. The ringleaders were tried, convicted, and shot from cannon.

The condition of Rajputana was far from satisfactory, and for a considerable time the town of Neemuch appeared to be one of the centres around which the rebels gathered. Mundisore, about twenty-four miles from Neemuch, had revolted from the rule of Scindia, and was fortified by the rebels. Nimbhara, sixteen miles from Neemuch, was also in the possession of the rebels, and on the 20th of October, an English force arrived there and demanded a surrender of arms. The demand being disregarded, a sharp conflict ensued, but during the night the enemy deserted their fort and fled.

At Kurrachee, the chief port of Scinde, a design of the 21st regiment of Bombay N. I. to revolt and massacre the Europeans was happily frustrated, and the ringleaders were executed on the 17th of September.

Two companies of the 32d regiment N. I., stationed at Deoghur, mutinied on the 9th of October, and murdered one of their officers, Lieutenant Cooper. The remainder of the regiment soon followed the example of their comrades.

On the 15th, the political agent at Kotah, a fron-

tier town of importance in the territory of Scindia, received intelligence that two of the maharajah's regiments had mutinied; and soon the mutineers attacked his residence, and murdered him and his two sons, the only members of his family then with him.

By the last of October the whole of the Rohilcund territory was in the hands of the leaders of the revolt, who, growing bold by their success, despatched a force of five thousand men to blockade the passes that lead to Mynee Tal. Fortunately, the design was frustrated by the prompt action of a body of the 8th irregular cavalry, who drove them from the positions they had taken, and compelled them to a hasty retreat.

In Central India anarchy now prevailed throughout almost every district. On the 27th of October, a small force under Colonel Cotton fell in with a division of mutineers at Futtehpore Sikree, and destroyed nearly the whole of them. On the 31st, the same officer reached Muttra, after cutting to pieces one hundred and fifty of the rebels at the village of Begree on his way. On the 30th, the town of Dhar was captured by Brigadier Stuart's column, who found in the fort between thirty and forty lacs of rupees.

On the 8th of November a force of five thousand Rohillas, under Heera Sing, attacked Mehidpore, which was defended by the Malwa contingent. The fight lasted nearly eight hours, when the enemy were about to retire with the loss of their guns. At this moment, the Mussulmen portion of the contingent raised the cry of "dheen!" and joined the rebels—thus turning the scale in the very grasp of victory. The success thus obtained was not of long duration. On the 13th, the

force under Brigadier Stuart fell in with the victorious rebels, routed them with great loss, and recaptured the guns and stores taken from the Malwa contingent.

From the time of the defection of a part of the Gwalior contingent in June, 1857, nothing but the most strenuous exertions on the part of Scindia kept the disaffected portion of the remainder from joining the rebel force at Delhi. At length the mutineers of Holkar's contingent, from Indore, arrived in the vicinity of Gwalior. Their influence upon the troops of Scindia soon became apparent, and on the 5th of September a considerable body of them deserted. Two days afterwards the native officers announced to the maharajah the determination of the remaining force to join their brethren against the English, demanding arrears of pay and food, and conveyance either to Agra or Cawnpore. To their demands Scindia returned an immediate refusal, and the troops returned, for a time, to their duty. On the 15th of October, however, they, with a number of Mahrattas, rose in open mutiny and marched from their cantonments. On the 21st of November, a body of these rebels, with a reënforcement from Banda, amounting in all to twenty thousand men, commenced crossing the river preparatory to an attack upon Cawnpore, now under command of General Windham. On the 26th he marched with thirteen hundred men to meet the enemy, who, on the following day, commenced a spirited attack upon him. They penetrated the town by stratagem, and so great was the discomfiture of the English, that, on being ordered to retire to the fort, they left behind them five hundred tents, the mess-



plate of four regiments, and private property to the amount of £50,000. On the 28th, Windham's forces were divided into four sections, and by the time they had taken the places assigned them the enemy came on in great strength, having been joined by a force led by Nana Sahib in person, and a third, commanded by his brother. A severe struggle ensued, and the English fought bravely; but at night the enemy revelled as victors in the city of Cawnpore.

The commander in chief, while on the way from Lucknow with the rescued garrison and families, received intelligence from Cawnpore which induced him to press forward to that place in advance of the convoy. He reached the intrenchment on the evening of the 28th, and at once assumed the command. On the 6th of December, with an army of eight thousand opposed to twenty-five thousand of the enemy, he commenced an attack. By one o'clock in the afternoon their camp was reached and taken possession of, and the rout of the rebel army became complete along the Calpee road. The wings of the rebel forces were subsequently destroyed, and they fled during the night in every direction.

A body of mutineers who had concentrated at Jee-  
rum for the purpose of attacking the garrison at Neemuch, were, on the 24th of October, dispersed by the English. On the 8th of November, Neemuch was besieged by rebels from Mundisore, and remained in a state of siege until the 20th, when the enemy were forced to retire, and on the 25th they evacuated Mundisore.

Crossing from the north-west to the south-east

extremity of Bengal, we find that on the 18th of November a part of the 34th regiment N. I. at Chittagong rose upon their officers, plundered the treasury, liberated the prisoners in the jail, and fired the cantonments. The European residents escaped without injury. When intelligence of the outbreak at Chittagong reached Dacca, measures were taken to disarm the native troops at that place. Part of them submitted without resistance, and the remainder were put to flight. Many of these proceeded to Jelpigoree, the head-quarters of their regiment, where they persuaded their comrades to join them. They were pursued and attacked by British troops, who were, however, obliged to retire defeated.

On the 21st of December, Jung Bahadoor, commander-in-chief of Nepaul, arrived at Segowlie with eleven thousand Ghoorkas, for the assistance of the English. Their first attack upon the enemy was on the 6th of January, 1858, at Goruckpore, and resulted in the entire clearance of the Goruckpore district. Jung Bahadoor is prepossessing in personal appearance, and dresses magnificently. At his first interview with the English he wore a dress valued at £60,000. His coat consisted of the skin of a wild animal, richly trimmed with head bands of pure gold; his girdle was studded with precious stones, and his trousers were of fine cloth of gold. Upon his turban was a row of rubies, extending entirely round the head, then emeralds; and in front, a broad plate of pure, large diamonds, with a large, waving plume.

On the 26th of December, Colonel Rowcroft, with eleven hundred men, of whom only one hundred and

sixty were Europeans, attacked five thousand of the enemy at Sohunpore, and after a sharp encounter drove them across the river.

On the 4th of January, 1858, Sir Colin Campbell, having put Cawnpore in a state of defence, marched upon Futteghur, but found it had already been abandoned by the enemy. On the following day he took possession of Furruckabad, its recreant occupants having likewise fled.

The province of Rohilcund still continued disorderly, and on the 10th of February, Colonel M'Causland, with twelve hundred native troops, attacked a body of rebels near Bareilly and routed them, capturing three guns and killing and wounding upwards of five hundred men.

Sir James Outram, who had been left by Sir Colin Campbell in charge of the Alumbagh, near Lucknow, hearing that five thousand rebels had collected at Guille for the purpose of intercepting his communication with Cawnpore, attacked them on the 22d of December, and drove them from their position, with a loss of one hundred and fifty killed, the English loss being only three. On the 12th of January, thirty thousand of the enemy attacked the Alumbagh, and were repulsed with a loss of four hundred killed. The whole of the casualties on the British side was six wounded. On the 16th, the enemy again appeared before the Alumbagh, and on this occasion was led by a fanatic, disguised to represent the monkey-god Huneman. They were repulsed with considerable loss, and Huneman's representative was taken prisoner. The loss of the British was again

trifling; a circumstance attributable, in part, to the power of the Enfield rifle, which can be fired many times faster than the muskets used by the enemy.

It was estimated that the enemy had at this time in Lucknow, fighting men to the number of one hundred thousand, with from 80 to 100 guns, and it was a matter of doubt whether it was expedient first to attack this place, or to clear Rohilcund of the bands of mutineers with which it was still overrun. For various reasons, it was resolved to leave the Alumbagh well garrisoned, and pursue the latter course. While the greater part of the English troops, under Sir Colin Campbell, were in motion towards the frontier, a body of the rebel army, amounting to twenty thousand men, just before daybreak on the 21st of February approached the Alumbagh, and Sir James Outram with his forces advanced to meet them. The enemy were routed and pursued by cavalry and horse artillery, and their loss amounted to upwards of five thousand men, while the English had none killed and only six wounded. On the 25th, the enemy made another attack, and were repulsed. From this time to the first week in March they remained quiet in Lucknow, which had been in their possession since July of the preceding year.

On the night of the 26th of February, it was announced in orders that the greater part of the troops stationed around Cawnpore were to march for the capture of Lucknow at daybreak on the following morning. "Consequently," says an eye and ear witness of the scene, "soon after midnight commenced a tumult in camp, the like of which I never heard before; first

began a loud tapping, as if an army of gigantic wood-peckers were attacking us. This was caused by the *kélassies*, or tent men, loosening the tent-pegs, so that they might be drawn easily from the ground when the word 'to march' was given. Then followed a most hideous grumbling, growling, roaring noise, as if many thousands of aldermen were choking all at once, only that it was kept up for hours; that was caused by the camels objecting to the placement of even the smallest article on their backs, and continuing their opposition till they stalked off with their loads. Then came the trumpeting of elephants, the squeaking of bullock-cart wheels, the hum and buzz of thousands of voices, and at last, the first bugle call, which announced that the time for turning out had arrived. Daylight was still striving with the moonlight for the mastery, and casting a sort of neutral tint over the camping-ground, on which blazed the flames of many watch-fires, when the heads of our columns began to cross the bridge of boats at Cawnpore."

The troops from Cawnpore arrived in the immediate vicinity of Lucknow on the 1st of March, and after some unimportant encounters, Sir James Outram, on the 11th, stormed the Queen's palace; on the 14th, the Imaumbarra, a formidable stronghold, was breached and stormed, and the storming columns pursued their advantage so closely, that they entered the Kaiserbagh with the flying enemy, and after a slight resistance, obtained possession of it. The loss of this palace so disheartened the enemy, that they seemed to abandon all idea of farther resistance; and in spite of efforts to the contrary, many thousands



of them escaped during the night. By midnight of the 16th, the whole of the city along the river's bank was in the hands of the British, and it was computed that up to this time three thousand of the enemy had fallen. On the 19th, they were driven from their last position, the Moosabagh, scattering themselves in large numbers over the adjacent districts, and on the 21st, the citizens of Lucknow were invited to return.

With the conquest of Lucknow the necessity for aid from Jung Bahadoor seems to have ceased, and the Ghoorkas immediately commenced their homeward march.

On the 20th of March, Sir Hugh Rose arrived with his forces before Jhansie, which will be recollected as the place where a large number of Europeans were massacred in June, 1857. The town was held by twelve thousand insurgents, under the ranee in person, a woman of indomitable spirit and extreme cunning. While the siege was in progress, intelligence reached Sir Hugh that a large rebel force, commanded by Tantia Topee, a relative of Nana Sahib, and his principal agent in seducing the Gwalior contingent from its fealty, was on the way, with twenty thousand men, to relieve the city. A portion of the besieging army advanced to meet him, and he was put to flight, with the loss of fifteen hundred men, besides the whole of his guns, eighteen in number. On the 3d of April, the city was taken by assault, but the ranee succeeded in making her escape. More than four thousand of the enemy were slain.

As soon as arrangements could be made, Sir Hugh

Rose marched for Calpee, in pursuit of the ranee. Information having reached him that she, with Tantia Topee, had collected a large force at Konch to intercept his progress, he made a flank movement upon that place, which he stormed, and in less than an hour it was in his hands. On the 16th of May, he arrived at Calpee, with two thousand troops; and on the 22d, opened fire upon the place. After a few shots, the enemy retired, leaving him in possession. About the same time, Kotah was assaulted and captured by General Roberts, the enemy, to the number of six thousand, fleeing in all directions.

It being known that the greater portion of the rebel army at Lucknow had fled into Rohilcund, where they had congregated to the number of about twenty six thousand, the principal portion of them being in and around Bareilly, the attention of the commander-in-chief was now directed to that quarter. Bareilly was attacked by the concentrated forces of the English, on the 5th of May, and, with trifling loss on their part, taken possession of on the 7th. On the 18th, a force under the command of Sir Colin Campbell had an encounter with a large body of the enemy which had taken possession of Shahjehanpore, and soon drove them off the field. On the 13th of June, Sir Hope Grant, with five thousand men, defeated sixteen thousand of the enemy at Nuwabgunge. The loss of the former in killed and wounded was one thousand men, and of the latter thirty-six killed and sixty-two wounded.

On the 1st of June it was reported that the rebels, driven from Calpee, were approaching Gwalior, Scin-

dia's capital, where there remained with him six thousand disaffected troops and a body-guard of six hundred cavalry. The enemy, which was under command of Tantia Topee and the ranee of Jhansie, consisted of four thousand cavalry and seven thousand infantry. Scindia met them about two miles from the cantonment. His guns were soon taken, and then all his troops, with the exception of the body-guard, either fled or joined the enemy. Scindia fled to Agra, and the enemy immediately took possession of his capital.

Sir Hugh Rose, upon hearing of the state of affairs at Gwalior, hastened with a force for its recovery; and on the 20th, after some hard fighting, it was occupied by British troops. The ranee of Jhansie was killed, either by a bullet or a splinter of a shell. This extraordinary woman, whose age did not exceed twenty years, was in the dress of a mounted officer, superintending the movements of the cavalry on the field, and sharing all the dangers of the struggle when struck down. Her body was surrounded by her guard, while a pile was raised, and it was then burned upon the scene of her daring, to prevent its being profaned by the touch of the Feringhees, whom she so mortally hated. To dispose of the fugitives before they should have time to collect together and arrange further plans of mischief, Brigadier, Napier was despatched with a flying column of cavalry and horse artillery in pursuit, and great numbers of them were destroyed.

The subjugation of Gwalior, which was of great importance to the English, was accomplished just before

the rainy season compelled the armies to suspend active military operations. At this time Tantia Topee was still at large, and the whereabouts of Nana Sahib unknown. The rebels in Lower Bengal were creating considerable trouble: Oude, the hotbed of the rebellion was, with the exception of its capital, unsubdued; but the country comprising Rohilcund and Delhi, the original seat of the rebellion, was now tranquil and well-controlled. Henceforth, for a short time, this war may be regarded rather as a succession of conflicts with wandering and disorganized bands of rebels than as engagements with regular armies.

With the commencement of the cold season indications of movements preparatory to the campaign by which the final subjugation of the discontented millions of Oude was to be effected became visible. Within the last few weeks the ranks of the rebels had been marvellously recruited, and the British had received large reënforcements from home.

On the 19th of October, a force under General Mitchell overtook a strong body under Tantia Topee, at Scindwa, and put them to flight. This chief continued to flee before the English, and on the 31st was driven across the Nerbudda.

It being considered that the continuance of political and territorial power in the hands of a purely commercial institution could no longer be conceded with a due regard to the safety of British power in the East, on the 2d day of August, 1858, the East India Company was declared extinct; and on the morning of November 1st, proclamation was made throughout India that Queen Victoria was its actual ruler. She

immediately issued a proclamation, declaring that the claims of retributive justice had ceased at the bidding of mercy, and that for all insurrectionary crime, short of absolute and wanton blood-guiltiness, forgiveness was freely offered to all the erring subjects of the majesty of England. As a token of her appreciation of the services of Sir Colin Campbell, the queen raised him to the dignity of the peerage, by the title of Baron Clyde of Clydesdale.

On the 2d of November, the time for active service having arrived, the commander-in-chief left his quarters for the camp at Beylah, and immediately upon arriving there issued a conciliatory proclamation to the inhabitants of Oude. Instructions were despatched to the advancing columns to avoid all unnecessary collision with the enemy until sufficient time had elapsed to show the effects of the proposed amnesty. By some mischance, the messenger despatched to Brigadier Wetherall did not meet him until the dreaded evil had occurred. On the 3d of November, Rampore, an important position, was attacked by him, and the enemy, about four thousand in number, driven from it with a loss of five hundred men.

On the 15th, the troops under Lord Clyde encamped near Shunkerpore, and sent a copy of the queen's proclamation to the rebel chief, Bainie Madhoo, who, rather than accept its conditions, fled, leaving his boasted stronghold without firing a shot in its defence. Orders were immediately given to pursue him, and he was overtaken at Dhoondia Kera, but refusing to accept the terms which were offered, he was again put to flight. The enemy being thus routed from his



position, Lord Clyde thought it desirable to revisit Lucknow, which he reached on the 28th of November.

The chief interest of the war at this time seemed to centre in the movements of Tantia Topee. After a wearisome pursuit, he was overtaken on the 25th of November, at Rajpore, and compelled to retreat across the Nerbudda into Guzerat. He was again overtaken at Chota Oodeypore, and put to flight. On the 5th of December, a large body of rebels, under Feroze Shah, one of the princes of Delhi, crossed the Ganges between Cawnpore and Kanouj. This chief resolved to make a dash into the Doab, and effect a junction with Tantia Topee, in Central India. He was overtaken at Runnode by Brigadier Napier, and pursued with great slaughter.

By the middle of December the effect of the amnesty had become strikingly manifest, and the submission of chiefs and sepoys was of daily occurrence.

On the 17th, the commander-in-chief arrived at Bareitch, the head-quarters of the begum of Oude and Bainie Madhoo, rajah of Shunkerpore, and after driving in the enemy's pickets, entered the city on the 20th. On the following day the enemy evacuated their intrenchments at Nanparah, near Bareitch, and fled. They were pursued and overtaken on the 26th, at Mujidiah, and again put to flight. On the 30th, it was reported that Nana Sahib, Bainie Madhoo, and some thousands of sepoys had assembled near Bankee, and Lord Clyde immediately marched in pursuit of them. The next morning a severe conflict ensued, and the enemy were driven over

the river Raptee, in which many found a watery grave.

Tantia Topee, who had shown no intention of availing himself of the offered amnesty, after long eluding the pursuit of the English, was overtaken by them at Pertabghur on the 24th of December, and being overpowered by their superior numbers, made a rapid retreat in the direction of the river Chumbul. He was pursued as far as Biewa, where he took refuge in a jungle.

As there were no longer any rebel forces in Oude worthy the name of an army, the most important of the rebels, including Nana Sahib and the begum, and the bulk of the insurgent forces yet in arms having sought shelter in Nepaul, the military operations in that country may be said to have ceased with the affair on the Raptee. On the 8th of January, the camp of the commander-in-chief was struck, and a march for Lucknow commenced. Shortly after his return, he was applied to by Jung Bahadoor for assistance in reducing the rebels within his territories, and immediately despatched Brigadier Horsford to enter Nepaul and render the required assistance.

Tantia Topee continued at the commencement of 1859, as he had done for months previously, to harass the troops in quest of him by continual forced marches and inevitable disappointments. After crossing the Chumbul, on the 8th of January he opened communications with Feroze Shah, and ultimately joined forces with him. They were overtaken, January 16th, by English troops, at Dhoosa, and maintained their ground for a short time, but were at length

driven off, with a loss of three hundred men. They were next overtaken at Seekur, and put to flight, with a loss of one hundred men. For a time the movements of Tantia Topee were hidden, but he was at length heard of at Narwar, where he joined his force with that of Maun Sing, rajah of Powrie, a fortress near Jhansie.

By the last of February, the suppression of the revolt was looked upon as a fact accomplished, and the movement of troops commenced from the disturbed provinces to permanent quarters, or *en route* to the presidencies from which they had been collected.

While by the successful operations of British troops, the last fires of rebellion in Central India were being trampled out, the borders of Nepaul still continued the scene of a desultory warfare, and the outlets from that territory were to be carefully watched, to prevent the possibility of any portion of the rebels, with the begum or Nana Sahib, crossing back into Oude.

On the 7th of April, Tantia Topee was captured at Parone, by a force under Colonel Meade, upon the treacherous information of his late confederate, Maun Sing. He was tried by a court-martial on the 15th, and executed on the 18th. Revolting as were his crimes, he attempted neither palliation nor extenuation. Stern and relentless to the last, he yielded up his life without a murmur, betraying as little emotion upon the scaffold as he probably did at the well at Cawnpore, filled with murdered women and children. He denied having taken any part in the massacre: but it is known that he commanded at the time one of the divisions of Nana Sahib's army.

That part of the queen's proclamation which related to the inviolability of Indian rights, was in many cases ignorantly, or perhaps intentionally, misunderstood by the natives; and especially so were the clauses in which her majesty declared that "none shall be in anywise favored, none molested or disquieted, by reason of their religious faith or observances;" and that, "generally in framing and administering the law, due regard shall be paid to the ancient rights, usages, and customs of India." These clauses, which bear an obvious and unmistakable meaning in the original language of the proclamation, were by the process of incorrect translation into the various languages of the races of India, sought to be rendered subservient to the purpose of carrying out native religious prejudices to a very great extent, and were held to justify the maintenance of many absurd concessions to native intolerance and the most aggressive customs, by virtue of which one class of society justified a violent interference with the rights of another, or of the public in general. The following, selected from many similar occurrences, will serve as an illustration:—

In former times, when caste prejudices were in their full vigor in Travancore, the man or woman who had the misfortune to be of an inferior order in regard to birth, was scarcely recognized by the proud and exclusive Nairs, as forming part of the human species; and to such a height did their arrogance extend, as to declare it a serious offence for females of the Shánár caste to appear in public with any covering above the waist, having the whole of the

upper part of the body perfectly nude, as an indication of their inferiority. The practice had, however, under the moralizing influence of Christianity, gradually fallen into disuse; and the Shánár people, awakening to a sense of the decencies of life, and especially such of them as came under the spiritual direction of the missionaries, were led to assume an attire consistent with feminine delicacy. This improved state of things continued for a considerable time, and gradually extended to females who were not members of the Christian church.

At length some of the higher class of native society began to look with jealousy upon the change, which they deemed an insolent invasion of their exclusive privileges, and the proclamation of Queen Victoria being construed as restoring to them the full possession of all caste privileges, they at once fell back upon the restrictions with regard to dress above alluded to, and insisted that the Shánár women should revert to their original semi-nakedness, as the degrading distinction of their caste. The dewan of Travancore adopted the views of the Nairs generally in this respect, and issued an order for reviving the obsolete practice, and compelling Christian wives and mothers, as well as others, to expose their persons to the gaze of the public. The Christian women appealed to the missionaries, who, very properly, encouraged them to disobey the order, and refused to allow their congregation to submit to an observance so repugnant to delicacy. The result of this opposition to the authority of the dewan and the rigid prejudices of caste was a terrible riot, in the course



of which the resident's bungalow and the Protestant church were burned down, and the houses of the missionaries were materially injured. All the persons connected with the mission fled for safety to Travandrum, the chief town of the district, and threw themselves upon the protection of General Cullen, the British resident at Travancore.

In reply to the complaints of the Shánárs, that their women had been beaten, and the clothes torn from them, the general told them, "that as their Christian women had violated the Shánár custom of exposing the upper part of their bodies, and had so far unjustifiably adopted the Sudra costume, they had only themselves to blame, and must take the consequences." He, however, ordered a detachment of the Nair brigade to escort them back to their homes, or to the ruins of them; and the dewan, Madhava Row, was required to enforce measures for the reëstablishment of order.

By a royal proclamation, issued on the 12th day of April, 1859, the 1st day of May was observed throughout England, Scotland, and Wales as a day of Thanksgiving for the success of British arms in India, and the restoration of law and order in that portion of the British empire.







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